The American Missionary

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REV. WILLIAM S. BEARD, Managing Editor | E. H. HAMES, Business Manager

A NEW SLOGAN FOR THE CHURCH

A young business man who has always held with General Booth that the greatest word in the English language is "Others," was paying a periodical visit to his Italian barber. Of course, the barber talked, but this day along serious lines, as he told his patron of his children. To each of them he had given a first-class education. One son is overseas with the Medical Corps of the American Army; another is a druggist; a daughter has studied music in Italy and France. "I've done it all with my razor," he continued, "and since '79. I could have left them the money instead. I thought I'd better give them an education. They can't spend that."

Then the patron broke in: "So you think, Emile, a foreigner really has a chance in America?" "He's got all the chance he wants," was the reply.

Such a remark deserves to be the theme of an editorial. There is tonic and a world of hope in it. To those who are busy with Americanization programs and wonder what they may expect to achieve with the material in hand, this word comes with all the refreshment and courage which a wind from the northwest brings after four days with the mercury at 98 degrees. What an America will a million aliens create who "have all the chance they want!"

That, however, is by the way. I am thinking of this remark as a slogan for the Church. If a foreigner with no reputation, oftentimes despised and rejected of men, finds himself not the victim of circumstances but their arbiter, what shall we say of the chances of the Church with twenty centuries of the momentum of Christian history behind her? This is an opportune moment for the inquiry. January 1st used to be New Year's Day. The present New Year's of the Church is Labor Day. The beginning of the New Year invites a program. One realizes that too often the program has been framed as if the Church were the victim of circumstances, not the disposer—in the trenches, to be sure, but always trying to withstand an offensive. The tale is more than twice told. Insufficient funds, indifferent folk, migration of people, the incoming hosts of aliens, an inadequate plant, absence of children, unskilled workers—these are some of the factors of the environment, and in the meshes of such circumstances we lie prone and helpless.

The Church "has all the chance it wants." Suppose we adopt this as a slogan, and mean by it that the Church is the Church of Christ, so visionful, so needed, so wanted by the world, so energized with the power of God that it is able to call up its reserves and to strike out with its own offensive—not to be mastered by circumstances but the disposer of them.

—W. S. B.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York

Charles E. Burton, D.D., General Secretary; Rev. Frank L. Moore, Secretary of Missions; Rev. William S. Beard, Assistant Secretary; Charles H. Baker, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

Now for the best year's work ever!

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Rev. Arthur J. Benedict, whose article in this number will be read with interest, has given seventeen years of his life to home missionary service in Arizona.

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Through an error, the article, "Saving an Investment," which appeared in the June number of the magazine, was credited to Rev. L. Curtis Talmage. The author of this interesting story is Rev. James G. Fisher, of Dunkirk, Indiana.

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We are glad to announce the following new leaflets, which will be sent free on application: "Overlooked;" "On the Iron Ranges of Minnesota;" "The Challenge of the Coeur d'Alenes;" "Children of the Northland;" "The Annual Report;" "The Handbook;" "Home Missions at a Glance for 1918."

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Put well to the fore in your church plans the Every Member Drive which it is hoped will carry the Every Member Canvass idea into every Congregational Church in the country on December 8th. The success of this drive spells not only an adequate financing of the local church program, but the complete apportionment for this Society.

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Home Mission Week is slated for November 17-24. Elaborate plans for an impressive observance are being prepared by the Executive Secretary of the Home Missions Council, Rev. Alfred Williams Anthony, D. D. Sample copies of special programs may be secured by addressing him at 156 Fifth Avenue, New York. Full information will be given in the October number of this magazine.

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Two stereopticon lectures are in process of preparation and should be available by October 15th or thereabouts. The title of one is "Home Missions on the Atlantic Coast," by Superintendent Carroll of Pennsylvania, and will have to do with the activities of the Society in the Middle Atlantic District. The second lecture is by Miss Woodberry and bears the title, "Following the Axe, the Seine, the Shovel, and the Plough." It will be of especial value in connection with the general theme for home missionary study for the coming season. Reservations should be made early.

THE MINISTER'S BURDEN IN THE PRESENT CRISIS

By Rev. Binney Simpson Black

I have chosen the word "burden" advisedly, not in order to dwell upon the dark and discouraging features of the minister's vocation, for this is not the time to speak in a dolorous strain or unduly magnify the difficulties. I wish to consider the minister's task as it appears at this hour, in the face of changed and changing conditions, and especially in the light of a war-torn world. And I am sure you will all agree with me that it is a serious thing to have received this ministry. It is not merely getting a living, representing an institution, wearing a uniform, occupying a position of dignity. It is not culture, tact, the standing for a particular conception of truth, or the ability to speak in clear and persuasive language. The serious thing is that we are administrators for Jesus Christ. As the apostle put it, "we are ambassadors for Christ." That is, we are ministers of the highest rank, envoys of our Sovereign Master, the King of Kings, appointed to take His place and represent Him before the world. We are to administer the law of Christ, to do Christ's work, to be intellectually and spiritually the people's guide. In short, Christ's representatives. As He Himself said, "Ye are My witnesses."

Now, this is not easy. It is easy to bear the name, to stumble through, it may be, carelessly and superficially our perfunctory task, but to be a real representative of the Lord Christ—with all which that involves—is exceedingly difficult; and the more honest one is, and the more earnest, the more difficult it is. This is one side of it. The other side of it is, that the present-day ministry of the Gospel is simply unparalleled in scope and opportunity. This is the encouragement and the compensation. He who has received this ministry, and is able, in some degree, to fulfil it, in these strange and troubled days, has a glory and a joy that an angel might covet. The Gospel of our Lord is everlasting, crowned with promises and destined to fill the earth. Therefore we will not despond at our own feebleness, but call on God to work, and to work by whomsoever He will.

The Intellectual Burden

The mysteries of the Kingdom of Heaven afford a vast and solemn occupation. For one thing, it is our burden in part, and in large part, to serve men by dealing with their intellectual difficulties. The modern man has these. Thought may not be, perhaps, very profound among the masses of men, but it is in its way very active. Men are thinking more intensely about many things that men never thought of before. And if men are not thinking, surely women are. In fact, knowledge in itself is reckoned so valuable, and the possession of it is regarded as a circumstance so honourable, that men generally would prefer the title of knave to that of fool. More than ever are people anxious to enter society well informed and capable of converse on all the great topics of public thought and sentiment. Multitudes are discussing questions that used to be reserved for the philosophical class-room and the theological school. Monthly magazines, and even the daily papers touch the fundamental problems of life and destiny. This being so, in the wider diffusion of general and special knowledge today, it is harder for the minister to justify his claim to that old title, the "parson," that is, the person—the most considerable person of the community. The minister, therefore, must be a thoughtful man, and his preaching and teaching must be intellectual, must appeal to the reason. The only preaching that will help to form and reshape the ideals of men and powerfully influence conduct, is preaching that is based on an understanding of the thoughts and problems of men, intellectual and otherwise.

There should be a readiness on the part of the minister to court the freest investigation. Dr. Ballard, in "The People's Religious Difficulties," makes it very clear that this is a day of questions. He says: "The modern man no longer feels condemned for neglecting public worship, because he does not believe that what is there taken for granted is true. That is the situation which, I say advisedly, more than any other, has to be faced by all the Christian churches of today." Yes, the modern ax is laid to the root of everything Christian. Nothing is too sacred for investigation. There is a state of mind, both within and without the Church, that is impatient of closed questions. Many are impatient with the view that doctrines are true merely because they are old. This age is claiming the right to judge for itself, and our eyes fall upon people who are alert, eager, questioning. Sometimes, perhaps, we think with envy of how our fathers preached and how they stormed the hearts and minds of men with those things which were "most surely believed," and we turn a bit discouraged to our own more generally informed, wide-eyed, mentally-alert, critical generation. Nevertheless, great is our privilege to serve this inquiring spirit, thanking God, meanwhile, that a new spirit of mental earnestness has invaded our modern life, and that supine indifference has given place to radiant faith or, at least, to honest doubt. For hope lies here. It is ours to show our fellows that all forms and creeds are the mere scaffolding of Christianity, and that underneath them all, and amid all our changing fashions, there lie truths eternal, indestructible, that have their echo in the soul, that were born out of the needs of men, that are woven into the very fabric of God's universe, and are just as essential to us, and as satisfying as they were to bygone generations.

This war is a call to an ardent mental struggle for all leaders of men, and especially for Christian teachers. For the war is sifting our essentials and non-essentials. The trial is on in an acute form. It is summoning all Christians to discern, and hold fast, the deep things of God. And it is laying a special burden on all who aspire to the ministry of truth, to stick more than ever to the foundation and the vital things.

Let me illustrate. A generation is growing up that is profoundly indifferent to "the order of the primitive apostolic church." The writer's own maternal grandfather—a stalwart Congregationalist of a generation ago—in contending earnestly for "the faith which was once for all delivered unto the saints," lectured in all his churches, with considerable relish and satisfaction, on "No Three Orders of 'Bishops, Priests and Deacons,' in Primitive Antiquity," and again upon the subject of "Apostolical Succession, so much relied on, and boasted of, a fiction of Priestcraft, and a fraud on Christian people." These subjects were more popular a generation ago and, doubtless, were discoursed upon with apostolic fire. The grandson has never had the hardihood to introduce them for more than a transient moment lest, if they were halted upon the stage, he might be found playing to a diminishing house! The same is true of the old controversy of Calvinist and Arminian. Interesting, no doubt, but not of prime importance. What does a man care about the authorship of the Pentateuch, or of Hebrews? About two Isaiahs, or one? About Jonah, fact or fiction? About verbal inspiration, or about groping in the twilight for the "Scriptural model" of the Church, when the completed product is so uncertain? To what point, I remark, are these dead bones of controversy to the average man when he is faced with the stern realities of this work-a-day world, and is agonized to determine whether the world is ruled by blind force or by a just God; or, when he

gazes into the grave of the loved one here, or thinks of the young life without warning hurried into eternity at the battle front, and wonders whether these are now in a better world where we shall meet again, or have disappeared like the beautiful morning cloud and gone out into blank nonentity? Before issues like these, ever present and terribly real, even such questions as pre-millennial or post-millennial, and certain aspects of prophetic truth—if we may say so without offence—sink into comparative insignificance.

(*Concluded in the October number*)

HOW A MINISTER LIVED FIFTEEN YEARS IN ARIZONA —AND STILL LIVES

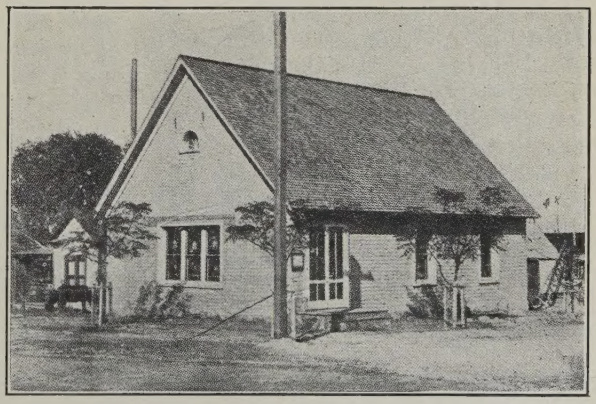
By Rev. A. J. Benedict, Tombstone, Arizona

THE climate of Arizona is wonderfully healthful, yet it seems not to tend to ministerial longevity as the average ministerial age is about two years. I have been asked to tell the readers of THE AMERICAN MISSIONARY something about this big state as I have seen it in a stay that extended over the work of three Superintendents: Dr. Kingsbury, of precious memory; Rev. George Chatfield, and our present well-loved Dr. Heald. Secretary Beard has told me to be as personal as I like, forgetting my age, which may be the extreme of dotage, even of anecdotage.

My reason for coming to Arizona was the sentencing of my wife to "five years in Arizona" by a Boston lung specialist. A prison sentence of equal duration would have been received about as cheerfully. In this exigency, Dr. Kingsbury suggested that we go—where do you think? To the very spot the good wife imagined would be the worst possible place for an invalid — Tombstone, if you please. "The Mortuary Diocese," as a facetious friend termed it, illustrates the "What's in a name?" saw by bringing healing to members of the later ministerial families. Indeed, it almost seems that the words of Private Peet might hold good of Tombstone as well as the Red Cross, "You cannot die if it gets hold of you."

We found a little company of splendid people, without a church building or parsonage. We had two cactus-covered lots, and the missionary bought two or three more, by way of assuring the people and himself that his stay would have some duration, since the previous preacher had left after a few days' sojourn, declaring that nothing could be accomplished.

We stopped at the pleasant home of one of our people whose family was away for the summer, and speedily set about building a little house to live in. And how that invalid wife did break all the commandments of the Boston specialist "to rest," by tacking muslin upon



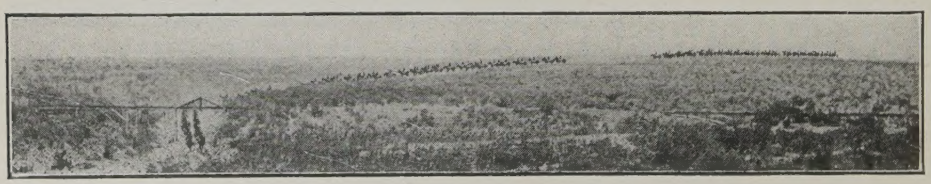
CHURCH, PARSONAGE AND "NELLIE KELLY"

the rough, upright boards so that the paper hanger could get in his work. Then our shattered household goods —shattered because a reckless railroad management had thrown them, instead of packing them, into a car at El Paso—were put under cover.

For awhile City Hall was our place of worship, but we were driven out by Red Men (not Apaches, a lodge). Then with the aid of the Church Building Society we were able to put up a comfortable adobe structure, which, be it noted, has been twice enlarged to house its growing Sunday School, and more recently the Red Cross work. It is now the only regularly used Protestant church in the city. We are prospering under the ministry of Rev. C. W. Stark, who came to us from Iowa. Preaching stations have been established at Gleeson, eighteen miles away, and Pearce, ten miles further on. These places are mining camps and have had all the ups and downs of such communities. A church was organized at Pearce, and it has kept up its work through the changes from prosperity to adversity. The writer has served it all through its life, except for a period of about a year. This extended field brought up the question of transportation, and if time permitted I should like to tell the story under the heading, "Evolution in Missionary Transportation," beginning with the trip on the back of a borrowed horse; then of Nellie Kelly, my faithful ally for many years, and whose picture may be seen grazing in front of the parsonage; then the two missionary mares who are still able to work at "The Last Ditch Ranch," and now comes the new Ford, secured just before the "rise," by money contributed by cattlemen, supplemented by a gift from friends of the Home Missionary Society.

But to go back to the earlier days. There was the plodding along at Tombstone, and every two weeks the trip to Gleeson and Pearce and back across the Dragoon Mountains via South Pass for the Sunday service. The following stories will serve as an illustration of some of the difficulties teachers and preachers have in getting their truths into the minds of the people of the mining camps. A teacher at one of the points named in seeking to show the difference between "woman" and "lady" stated that a lady does not swear. Instantly a hand went up, followed by the remark, "All the ladies in this camp swear." The missionary had occasion to remonstrate with one of the older girls concerning a fight with another young "lady" and received this frank confession: "Yes; I am ashamed of it, for it was all over a two-bit boy."

But in spite of all, there has been growth, slow but sure. After a pastorate of nearly seven years in Tombstone, remarkable in duration for Arizona, and after seeing twelve M. E. ministers come and go, it seemed best to move out into the rapidly settling Sulphur Spring Valley, making Pearce my headquarters, and since then this portion of the big valley has been my field. Six years ago a homestead was taken near the historical Cochise Stronghold, and the work of a rancher was added to the labors of a home missionary. The name given to the ranch, "The Last Ditch," indicates that we are coming to the closing chapter, but the old missionary hopes to run the new Ford about the valley for a few years longer.



A LUMBERMAN'S PREACHER

By Rev. J. T. Berry, Stratton, Me.

BY the term lumberman we mean any man who handles an ax or a cant dog, whether he be a novice, a jobber, or a big operator. But as a rule when people say lumbermen, they mean those "men who work in the woods," and it is to this class that we shall confine our thoughts at this time.

These men are usually nomadic, constantly changing from "logging" to some other form of occupation. The average woodman, therefore, is not as skilled in the art of lumbering as he was twenty-five years ago.

The time that the average lumberjack spends in the woods during a winter is very short; hence it is almost impossible to do anything for him socially or to bring any religious influences to bear upon him. This nomadic spirit arises from the fact that these men, at least most of them, come from the cities and do not know just what conditions await them until they "hit the timber." Although the surroundings under which these men are asked to live and labor today are far superior to those of twenty-five years ago, there seems to have come the feeling that "the more he gets the more he wants," and possibly it is for this reason the lumberjack is always on the go. This nomadic tendency makes lumbering very difficult for the "jobber" and even for the big operator.

We are obliged to admit that the social conditions surrounding the lumberjack are not good. He has a chance to earn money and to save it, and that is all. He is isolated from the rest of the world for from three to six or seven months if he stays with his job, and when he looks back upon the big world with its amusements and its social life, he naturally becomes restless and dissatisfied. In fact, I have known him to give up after one night in camp.

While the lumberman's social life is practically *nil,* his wages are good, with no chance to "blow" his money, and the food he gets is excellent. I have eaten at the camps on different occasions, and I was always reminded of a Thanksgiving or Christmas feast. In fact, while eating with the men in camp during the past winter, I have been thankful that our Mr. Hoover was not looking on.

As a rule these woodsmen are of foreign birth and generally of the Roman Catholic faith, and it is mainly because of this that the work we try to do among them is of little assistance to them. For instance, it often happens that after having worked for a week or ten days a man quits for the reason that he "must go home to New York and go to confession." A good excuse for a blind soul!

Such service as our home missionaries can render has been given in the "Dead River Region" and farther north, over in the "Magalloway," with satisfactory results. The fact is, that with the thousands of men who come here during the lumbering season, there is but little material to work with, for they are gone before the missionary gets to really know them. I believe that in my experience with lumbermen I have been able to really do more for them by supplying the camps with reading matter than in any other way. They will welcome the man who comes to them with an armful of magazines, while if he visited them in the capacity of preacher or missionary he would not even get a chance to meet them. Often the presence of the "sky pilot" with some good reading matter and a few illustrated magazines (for many of

these men cannot read) will change the whole atmosphere of the camp.

A short time ago I was a little touched and somewhat mortified. A woman, who, with her husband, had been cooking in one of the camps said to me: "You did not bring us any books or magazines. You were at ————'s camp and at ————'s camp, and we were just hungry for those magazines to read and to look at." When I explained the situation and told her of the number of camps and the limited amount of material, she realized that I was not exactly to blame.

There are many camps, and to some of them the distances are great, and when the thermometer is ranging from twenty to thirty degrees below zero, as was the case during the past winter, it is impossible to reach them all. There are also preaching stations to be looked after. In my district there are five in summer and three in winter (some are closed when the roads are practically impassable) which I endeavor to supply, while there are people in several villages to be looked after and Sunday Schools to keep going if possible. My work for the lumbermen must, therefore, be a side issue, and cannot, through the efforts of one man, receive the attention and support that it should.

My visits to the camps have usually been very pleasant so far as I personally was concerned, and I believe they have been helpful to the men. If our friends out in the world will remember us in their distribution of old magazines and books for which they have neither use nor room, I think we can help the lumberjack to find mind-recreation and even contentment here in his solitude.

"ABOVE THE DAM"

No; these men cannot come to the church and most of them would not if they could. It is for us to go to them, and, if possible, better conditions in the lumber camps as well as in the city slums and on the foreign fields, for, after all, it's a little here and a little there that counts in the long run.

"It was only," we say, forgetting
That high in the courts above,
The friendly word and the cooling draft
Are our ministry of love.
And the Master will say to the faithful,
Who meet on the crystal sea,
"Inasmuch as ye did to the children of earth,
Ye have done it unto me."

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A MAN'S JOB

By Rev. Samuel Pearson, Waynoka, Okla.

UNDERSTANDING, system, common sense, a quick realization of facts and conditions, and the best education obtainable in school and seminary are the requisites which the man or woman who takes up work in Oklahoma should possess.

The place in which the writer is at work was named Waynoka (meaning Sweetwater) by the Cheyenne Indians. Near the town there are springs of water which the chemist has pronounced ninety-eight per cent pure, and the Santa Fé Railroad Company has spent two million dollars in improvements, in order to insure the purest water for their big ice plant and the least possible wear to their Mallet Engine Boilers.

Being a division station, many railroaders come and go. The average knight of the road has no regular abiding place. Consequently, wherever he stops for the time being he rents furnished cottages or rooms. After a residence of two years in Waynoka, this procession of royal fellows has given me a list of acquaintances larger than the present population of the town.

Waynoka is not a church-going town. In fact, a brother minister remarked recently that in all his experience he had never been located where so few men attended church. There are, however, various reasons for this. Before the railroad came and the "Strip" was opened for settlement, "Sooners" rushed across the border and began staking quarter sections and laying out future cities. The majority of these newcomers did not move into the state with the idea of getting religion, and some left what they had behind them. Others have obtained it in some degree since coming here, but many, too many, are reminded of the immortality of the soul only at the funeral of a friend.

Yet this is almost exclusively an American community. With the exception of some three or four Syrian families, nearly all of the people are from the neighboring states of Kansas, Missouri, and Texas. This is also true of the surrounding trading territory tributary to Waynoka.

Our Congregational church was the first one organized in the new town and we are still worshipping in the first building which was erected. Scores of children have received their first and only religious instruction in our Sunday School, and scores of our members have passed on, some into the Great Beyond, and others to places where they have formed the nucleus for other settlements and other churches.

Four hundred people could not be comfortably seated in the four church buildings in Waynoka. If more attend, they have to stand, and on special occasions they do. On an average Sunday not more than 250 pupils are in the three Sunday Schools, while the census just completed informs us that there is a public school enrollment of 521. There is a fair sprinkling of adults among the 250 Sunday School attendants. The same holds true of our church services. This does not mean that only one-sixth of our population go to church or Sunday School. It simply means that only one-sixth have the habit of regular attendance at church services.

After thirty-two years in the ministry, twenty of them having been spent on home missionary fields, I do not look upon all this as discouraging. In fact the marvel is that so many church organizations have any pulse left, since conditions were adverse to even the survival of the fittest. So many ministers (?) "deadheaded" their way through the newly formed churches of all denominations in order to obtain land—men whose ministerial standing was forfeited where they were better known; so many irresponsible evangelists flitted here and there and browsed upon the hospitality of the susceptible communities; so many promoters promoted while honest, unsuspecting folks tilled and farmed, that no other results could have come about under such confusion of aims and interests. I believe, on the whole, that the field presents an opportunity rather than a problem.

A brief description of the things I have felt constrained to aid the people of this community in helping themselves to, may illustrate what a big job the modern pastor faces in our smaller churches. However, he who would preach the gospel of service must practice it. It is the way of the Cross.

The Waynoka Program

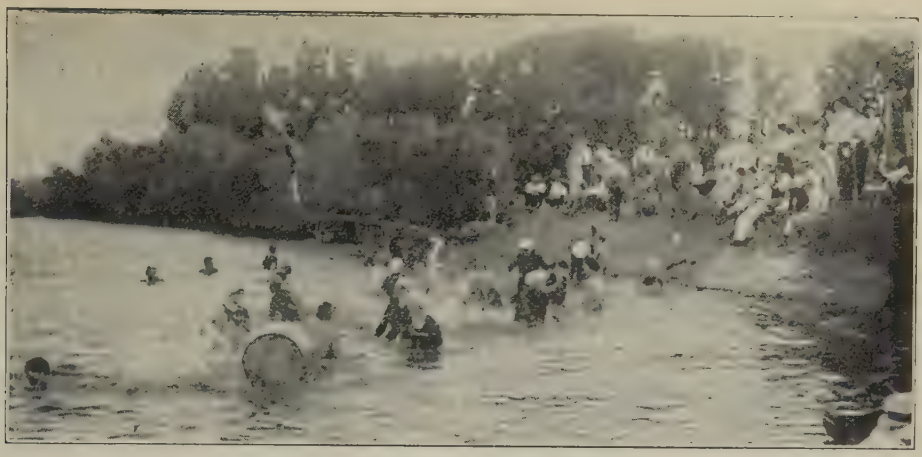
A ministers' meeting every Monday morning. This is not always possible but it is helpful.

A union evangelistic effort. The building of a tabernacle which will seat 800.

AN OKLAHOMA CHILDREN'S DAY

KEEPING THE HOME FIRES BURNING

A RED CROSS AUCTION



A POPULAR SPORT ON A WARM DAY

WHERE EACH MAN GETS THE BEST OF THE OTHER

WHEAT FOR OUR SOLDIERS AND ALLIES

The organization of a Relief Society to handle economically the charities of our community. A decided success.

A Chamber of Commerce to promote the business enterprises of our town, and a new railroad, now in process of construction.

Open air meetings on Sunday nights in Elm Park during the summer months under the direction of three of our churches. A decided success.

Saturday afternoon street preaching for half an hour, the ministers of the town taking turns at holding these services. The people are respectful but indifferent.

Planning and presiding at an all day meeting for Registration Day last June.

Mass meeting for a Red Cross organization and all its consequent activities.

Leading the forces in the Liberty Loan and Red Cross Drives.

The organization of a Farmers' Institute and Picnic.

The visitation of fifty farm homes around Waynoka.

Visiting the schoolhouses, seven in one week, to enlist the pupils in Junior Red Cross work, War Savings Stamps, home gardening, a clean plate, and a Red Cross auction.

These and many other side lines give some idea of the incidental work a minister may do in the way of helping to fashion ideals, inspire patriotism, mould public opinion, stimulate endeavor, and point to right thinking and right living. There is need for such church leadership everywhere.

Does this sort of evangelism help the church? If done in the name of Him Who died "to make men free," it does indeed. It is a big job—a man's job—and no slacker need apply. All kinds of talent are waiting for encouragement.

I must close with the relation of an incident that is too significant to pass by. A month or two ago, in a storm of dust that raged all day and made it necessary to use electric lights in the church building, we bent over the casket of one who had not missed a session of the Sunday School for six years and had only been absent twice in eight years. She was eighty-one. Until last Christmas, "Grandma Flora" kept this record as a teacher of the primary class. Year after year she passed up the little tots to the higher grades, and they gathered round her bier in loving recognition of her patience, loyalty, and service.

I cannot but believe that as we shall gather over there at the last, so in the near future we should get together here for the better accomplishment of the common work for the common good.

"GRANDMA FLORA" AND A MEMBER OF THE CLASS

A CHAPLAIN'S APPEAL TO THE CHURCHES

By Chaplain Boynton Merrill, U. S. S. "Pennsylvania"

(EDITOR'S NOTE.—This appeal deserves the attention of every pastor and layman. In this request is an opportunity for every one of us, however remote our lives may seem to be from the line of battle. This one least service we must not leave undone in behalf of our boys. The Chaplain's word has the more interest for us because of the fact that he performed a most acceptable piece of work during the summer of 1917 at Oktaha, Oklahoma, under the commission of this Society.)

IT is obvious that an ever-increasing percentage of the personnel of the armed forces of this nation is made up from the young men but lately engaged in civil pursuits and living in cities and towns of varying size all over the country. It must also be an evident fact that they come into utterly new and strange surroundings—many of them making a clean, swift break with the ties and interests which formerly held them. They have set their hands to the plow and are not looking back.

And yet, it is absolutely necessary that the finest influences and forces of civil life be preserved for and by these men. For although they are soldiers and sailors now there is no single ennobling influence foreign to a state of military efficiency. We read increasingly of "morale." We are all familiar with the splendid work of the great organizations which see clearly the close relationship between morals and morale. In the Army, the Y. M. C. A. and the Chaplains are at this great task of conservation and construction; and a beautiful thing it is, too, to see the practical and the priestly thus uniting in increasingly splendid service. In the Navy, however, the entire burden falls upon the Chaplains, save for the help, great and greatly appreciated, rendered by various organizations in and near naval bases and training stations. For those of us who are afloat the task is tremendous and the privilege overwhelming. Upon one man rests all the responsibility for entire units, numbering from eight hundred to two thousand men. The co-operation of the government and of the commanding officers of the vessels of our fleets leaves almost nothing to be desired, but there is a great service which churches and other organizations back home could render the Chaplains as well as the men who leave them to enter the Navy.

Boys are naturally a little diffident when it comes to approaching the Chaplain when they have no particular need nor occasion. The Chaplain often finds himself swamped with the steady streams of men arriving aboard and reporting off his ship. Not a day passes that dozens of new contacts are not made, but it is not always natural to make the specific approach which it is the Chaplain's place and pleasure to do. It is just here that the churches who proudly float service flags can keep their hands upon their boys. You have given us wristlets and sweaters and comfort-kits; we need them, will need them increasingly, for we are facing another winter at sea. You have given your boys! Yes, and you have often needlessly given them too completely. You have allowed them to make the break with refining and dynamic influences clean and sharp indeed. The ministers who have sent them out have not completed their duty when they have held a moving farewell service, raised a much starred flag and said "God bless you, my boy."

After many months afloat with one of the largest of our "war wagons," as the boys affectionately call these huge fortresses of steel, I venture to suggest that more churches do what many are already doing—bridge the gap. The Chaplain can and does reach hundreds, but if every boy connected with your church could carry with him a letter from the pastor of that church to

whatever Chaplain he might find in service with his ship, I believe that over ninety-five per cent of such letters would be delivered in person by the newly arriving sailor. The acquaintance is begun at once, it is begun most naturally, and also the contact is on a plane most healthful and helpful to both man and officer.

An excellent form letter came into my hands last week. I take the liberty of reproducing it here:

This is to certify that the bearer

Name .....

Military or Naval Connection .....

is a member (attendant) of the .....

..... Church, located at .....

and is hereby commended to your fellowship during such time as his service for his country may require his presence in your vicinity.

May the blessing of Him who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," rest upon you in this service.

Done by order of the Church.

.....Pastor

.....Clerk

There are few men who do not now appreciate somewhat the profound significance of the struggle in which we are engaged. There are few who would not sacrifice much that our forces might more quickly and completely finish up the work that lies ahead. Is it asking too much that those who believe in the might and power of religion render this simple service, not alone for the men who stand, deeply conscious of their wonderful privilege, before hundreds of thousands of your own sons as the representatives of the faith of Him who is "conquering now and is still to conquer," but also for these boys who have come to us and whose well being is our sincerest concern?

A WELSHMAN ON THE PACIFIC COAST

By Rev. John Lewis Jones, Ione, Ore.

IN a varied ministry extending over a number of years it occasionally happens that one finds the statement that it is much easier to tear down than to build up is emphatically true. But in spite of the discouragement which is bound to result from such a conclusion, I believe that the great majority of pastors find much to be thankful for in their work, and, personally, I have found that it invariably pays to look on both sides of any picture. This may be a national characteristic, for I am of the same nationality as David Lloyd George, was born about the same time, lived near the same place, and was brought up in the same Welsh way.

An Oregon Mission Field

While the necessity of devoting much time to farm work and the enlistment of a number of our young men in the army and navy have had their effect on our church attendance it is probable that this is also true of almost every place in the country. We therefore rejoice that our church and Sunday School in Lexington are in so prosperous a condition and that we are really accomplishing a successful work. Recent improvements in the church building have put the structure into better shape for carrying on the work and were made necessary by growing conditions. A new room has been added at a cost of a little less than six hundred dollars, and only about seventy-five dollars of the amount has been left unpaid. Three hundred dollars was left from the sale of the old parsonage and this was applied on the improvements as was also a hundred dollars supplied by the Ladies' Aid Society. The Christian Endeavor Society raised forty dollars and a few other sums which helped greatly came in from various sources. The

people went ahead with all this work without any special urging. The need was apparent and everything that

REV. JOHN LEWIS JONES

was done was done willingly and well.

Our people in Lexington have been especially patriotic since the time of America's entrance into the war. The Christian Endeavor has a service flag and there are several stars on it. The war is, of course, hitting many of our people hard, but there is little grumbling. We realize that in the work of planning and carrying out what seems best in order to bring the might of America to bear against the enemy, all will have to suffer more or less. I am trying to do my "bit" in every way possible, and in my preaching and conversation I lay particular emphasis on the fact that this war, after all, is not now so much a war of armies as it is a war of ideas—the "making the world safe for democracy" through the acceptance by nations and individuals of the righteous and loving thoughts of the Lord Jesus Christ in their relations to one another.

We are also trying to do our part in winning national prohibition and "war prohibition." I am glad to be what they call the "keyman" for securing speakers, etc., for this part of the country. We had a splendid speaker for Morrow County recently, and I have certainly been greatly impressed by the fact that a great many of the speakers who have been here during the years I have served the cause in this county have been in one way or another affiliated with the Congregational church.

I hope this brief record of a small Oregon parish will be of interest to our Congregational friends. It helps us to know that our people care to hear what we are doing, and we pray that He who has sustained us in the

"THE BLOOD OF SIX NATIONALITIES IS IN HIS VEINS"

past and given us a good measure of success will open the way to renewed usefulness as the months go by.

A MISSIONARY PLATTSBURG

By Assistant Secretary Beard

SO might be termed the Interdenominational Home Mission Summer School held at Northfield, Massachusetts, July 17-25. To be sure, those who have taken the Plattsburg course are men, but in what war have women played a more important part than this? Furthermore, if the genius of home missions is to create an America which shall be able to participate in the solution of world problems, surely everyone who strives by special study to achieve fitness for leadership, be such man or woman, has a right to a place in the great conflict.

Attendance at the School was not as large as formerly, the registration being 351, representing eleven denominations. Five of the communions sent their young people into camp life, and be it remarked no officer of any R. O. T. C. ever took himself more seriously or was able to display a better brand of work than were the five women who acted as camp leaders. Miss Miriam Choate presided over Kayopha, the Congregational camp.

If the aim of the School is "To advance the great purpose of winning America for Christ, and by prayer, conference, and study to deepen the spiritual life and make definite the call for service," never did the camp stick more closely to its text than this year. At the very heart of such a purpose is the general theme of home missionary study for the coming season—the church and its relation to the nation's workers. Miss A. C. Mellick, a Congregationalist, taught the class on "The Path of Labor; Mrs. D. G. Morris, of the Dutch Reformed Church, the junior book, "Jack-of-All-Trades;" and Mrs. Clarke Tillinghast, of the Presbyterian corps, conducted a class in Christian Americanization.

The Bible study periods were in charge of Rev. J. E. Harrison, teacher of the Bible in the Mount Hermon School; Mrs. Charles F. Chase, a Congregationalist, and Miss Grace Roraback, a Methodist. What the military people would calls Schools of Tactics and the missionary people Schools of Methods, were led by Mrs. J. J. Pearsall and the writer. A most novel course in the Indian sign language was conducted by Miss Isabel Crawford, who also spoke in a thrilling fashion of her work among the Indians.

As at Plattsburg, the coming of the evening hour called for a general roundup of the forces, and among the pertinent subjects discussed were, "Making America American," by Rev. Charles A. Brooks, D. D.; "What America Expects of Her Girls," by Dr. Elinor Bertine; "The Negro Problem as Affected by the War," by Rev. William N. DeBerry, D. D., of Springfield, Massachusetts; and a most remarkable sermon on the moral aims of the war, by Rev. Arthur J. Brown, D. D., the conference preacher.

The lighter side of life was by no means neglected. All afternoons were set apart for rest and recreation. Denominational rallies, a luncheon at "The Northfield," and a Stunt Day afforded opportunities for making new acquaintances and strengthening old friendships. Too much praise cannot be bestowed on the Director of Music, Miss Anola Wright. Those who were present at the camp song competition will not soon forget her unaccompanied rendering of "The Star Spangled Banner."

One who has been a Northfield devotee off and on for twenty-five years cannot escape the feeling that each conference finds itself at Round Top. After all, the worth of this missionary Plattsburg is not realized in acquiring information, but in preparation for aggressive service in the churches, and, mayhap, by the devotion of a life to the solution of America's most vital problems. For such self-devotion Round Top stands.

IN THE SHADOW OF PIKE'S PEAK

By Rev. S. C. Dickinson, Colorado, Springs, Colorado

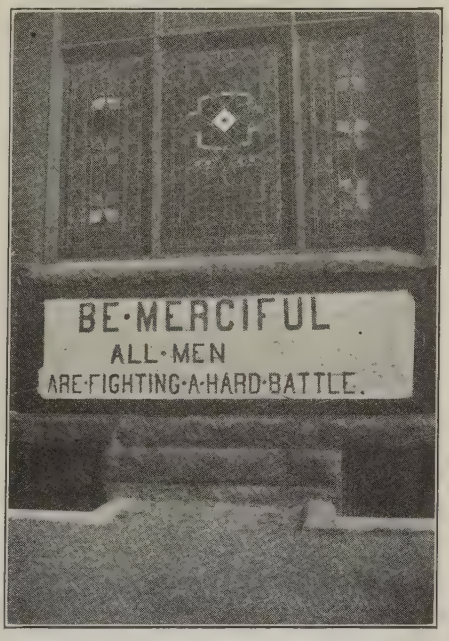
"TELL me a story" is the appeal of my little boy morning, noon, and night. And now the Assistant Secretary of The Congregational Home Missionary Society makes the same request. Occasionally the boy offers this comment: "I don't like that story," and I am fearful lest this tale may call out a similar verdict from THE AMERICAN MISSIONARY audience, for it has not the thrill of a mining camp tale, nor the physical strenuousness of the work of one with a large circuit to cover, nor the uplift of some city federation experience which is accomplishing large things.

Yet there is something strenuous, thrilling, and heroic in a silent struggle for life waged in the face of discouragements and against great obstacles. Though the story does not occupy a place on the front page, nor loom large in statistical tables, it is not without its "human interest."

Our story is that of a church burdened with debt, deserted by many of the members who were financially able to assist, and facing extinction. It was possessed of a good property and had a wide field for work among the poorer classes—just the sort of parish one imagines Jesus would turn to in preference to many another far more attractive from a worldly viewpoint.

For a year the church had existed with merely one "supply" service, together with Sunday School and Christian Endeavor meetings. The Christian Endeavor refused to "play funeral" or be one of the mourners at the obsequies, and there were many of the older people to stand shoulder to shoulder with them. Some of the working girls offered a week's wages if the trustees would try to secure a pastor and the Home Missionary Society came forward with its sympathetic aid.

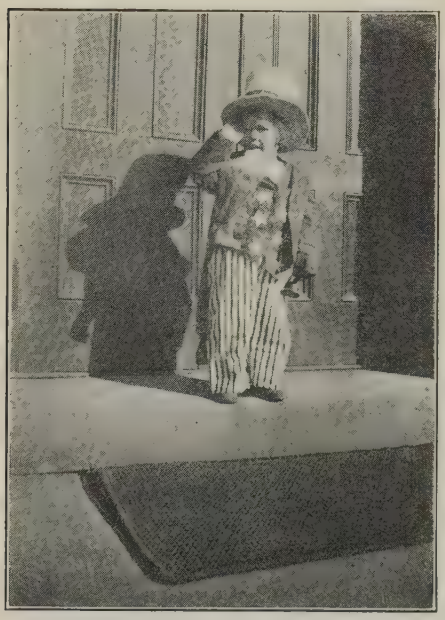
The first task, which loomed as high as Pike's Peak itself, was to reduce the debt by some amount, however small. It had been eating good money for eight years and just half the principal had been paid for interest, with never a cent applied on the note itself. A large white elephant was cut from paper and displayed, and plans were made to at least cut off the tip of the trunk and so diminish a bit the amount of food the beast consumed. A stereopticon lecture on the Yellowstone, given by the pastor, netted five dollars. A small beginning indeed, but just that



THE CHURCH BULLETIN BOARD

much more than had ever before been raised to reduce the debt. One scheme after another was tried and friends came to the rescue. The original aim, which seemed terrifying, was to raise two hundred dollars the first year, but soon we had six hundred or half the whole amount, and thought we might well rest there. But the Lord had other plans and "stabbed us wide awake" with seemingly miraculous help, and within a year from the time the task was

tackled, the whole sum was raised, and the "white elephant" was cremated at the last annual meeting.



THE SON OF THE PARSONAGE

However, there were still five payments to be made the Church Building Society on its loan, and we are a year or two behind the schedule time on those. Then, as soon as possible, we must learn to walk alone once more without the strong arm of the Home Missionary Society. To raise even half of what is really needed, or two-thirds of what is obtained for the work, the Sunday School, the Christian Endeavor Society and the Aid Society are all making contributions in addition to the pledged offerings, and then, too, it is a strain to merely keep the work going without anything for incidentals or repairs. Our heating plant is antiquated and inadequate, and in cold weather is almost prohibitive as to cost, and we face the alternative of a new plant of some kind or a revival of the Pilgrim custom of carrying "foot warmers" to the church. This latter method might be a fitting Tercentenary celebration.

Yet, despite many difficulties, there are two attractions to the field. There is the Pike's Peak climate and scenery, with the ever present chance to lift the eyes unto the mountains and gain new vigor and courage from their wooded trails and snowy summits. There is also the fascination of tackling a hard job with wide possiblities for service. The church is on the street car line to the chief recreation park and the new million dollar hotel which was opened in May. Thousands pass by it, even if hundreds do not enter it, and an effort is being made to preach brief sermons to the passing throngs. A bulletin board, three by ten feet in size, costing less than two dollars, was placed on the front of the church and has done more to "put us on the map" than any other one thing. Not only the announcements of services are here displayed, but a sentence sermon is silently preached from this pulpit, especially in the summer time. The lettering is made large enough to be read at a glance from street car or auto, or by pedestrians on the far side of the street. Many

"CHASING THE CURE"

comments, direct and indirect, have let us know that our bulletin board preacher has an audience. Consider-

able use has been made of the pastor's old stereopticon, and to good advantage. If some liberal friend, seeking a good investment for Christian money, were to present us with a good motion picture machine adapted to our needs, it would give us a splendid assistant pastor and be a real help in the work. A form of service peculiar to our field is getting in touch with strangers who come here to "chase the cure" for tuberculosis, and bring them a bit of cheer occasionally. An Illinois Congregational pastor wrote us of one of his members who was here, and who had said that the Catholic priest often came to the house where she was staying but that no Protestant minister had called upon her. The day after the receipt of that letter, there was a minister who called upon her in company with the mistress of the manse, and other members of the church have dropped in occasionally there and at other similar places of which we have knowledge.

The main work, of course, is to cultivate as intensively as possible the field at our doors, gathering in the children and the youth, visiting the sick, following the wandering. Few churches can make a better showing as regards the work of the visitor. During a period of a little less than a year our visitor made five hundred calls, donated two hundred bouquets and twenty-five plants to the sick. Eighty articles of clothing and eight dollars' worth of groceries were distributed among the needy, as well as twenty-six glasses of jelly and fruit. Fourteen books were read to those who were sick and unable to read themselves.

There is nothing but a hard uphill struggle ahead for a number of years, but there is some satisfaction in seeing what can be done under such circumstances, and such a situation affords one a fine chance to learn anew that "Man's extremity is God's opportunity," and to get a firmer grip of faith on the eternal realities. One is also reminded of Phillips Brooks injunction: "Do not pray for easier tasks; pray for more of the divine strength with which to meet the tasks."

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS

By Miss Mary E. Bamford, Press Secretary

THE twelfth session of the Mount Hermon Federate School of Missions, held at Mount Hermon, California, July 6-13, was greatly favored in having Miss Miriam L. Woodberry present and on the program. Miss Woodberry spoke first to the young people at their meeting on Sunday evening, July 7. She had just come from the large Christian Endeavor Convention at Sacramento, where there were thought to be 3,000 present, and where it took all the hotels to house the leaders and twenty churches to give the program.

On Monday evening Miss Woodberry spoke to the audience of the Federate School on "Who's Who in America." Congregational people do not need to be told that she gave a fine address, for she always does that. Congregationalists may well be proud of such a representative. Her theme dealt with the foreigner in this country, and she told of one woman whose patience had been sorely tried by the stupidity of a servant girl from the north of Europe. One day the girl asked, "What is a Liberty Bond?" The employer explained. The next day the girl came back and again asked, "What is a Liberty Bond?" The woman went over the explanation a number of times. What was her amazement the next day to have the girl bring a thousand dollars to her, saying, "I

want to put it into Liberty Bonds." The employer had not known the girl had any money, and the latter made the following explanation: "At home, every planting season I was harnessed to a dog. I had no pay. Here I am not spoken to too unkindly. I want to give my savings." Ten days afterward, when told she would receive interest on her money, she was utterly amazed. She had never dreamed of interest; she had meant to give her savings. The only thing she had grasped about the whole matter was the condition of the Belgian women. "Supposing I hadn't been patient!" said the employer to Miss Woodberry.

The School reached the highest paid registration that it has ever had this year—151. Our brilliant textbook teacher, Mrs. Hallie Linn Hill, of New York City, taught daily the two textbooks, "The Path of Labor" and "Working Women of the Orient." Mrs. Paul Raymond, well known in summer schools, conducted the afternoon Normal Class in these books. Dr. William H. Oxtoby, of San Francisco Theological Seminary, San Anselmo, gave daily lectures on the book of Job, a book whose consideration of the reasons for suffering makes it peculiarly appropriate to these times of distress.

On Sunday evening, July 7, Mrs. Hallie Linn Hill addresssed us on "Woman's Place in the Great War." Mrs. Hill has had the unique distinction of being the only woman commandeered by the Treasury Department to be the third speaker in a trio, one of whom was John Burke, Treasurer of the United States, to make a whirlwind campaign of forty cities in nine states, in the interest of the Third Liberty Loan.

On Tuesday evening, Dr. Arthur W. Rider, District Secretary for Home and Foreign Missions of the Baptist denomination, delivered a fine lecture on "Missions in War Time."

On Wednesday evening, by request, Mrs. Hill repeated her lecture on her trip to South America, illustrated by numerous views, showing the old ruins of ancient civilization in Peru, Lake Titicaca, La Paz, etc.

Thursday evening, July 11, Dr. Royal J. Dye, pioneer medical missionary of the Christian denomination at Bolenge, Congo, Africa, gave an amusing and interesting address on that region, ending with an appeal for missionaries who might take up work there before Mohammedanism grips that district.

On Friday evening, Dr. Cameron Johnson (South Presbyterian) gave an address on China which was illustrated by a series of beautiful pictures.

On Thursday afternoon, the different denominations held their rallies. The Congregational Rally was held on the piazza of the Missions Building. Mrs. H. Melville Tenney presided. Among those present was Mrs. F. B. Perkins, who attended the School this year as delegate from the Woman's Home Missionary Federation. Mrs. Perkins has for years been one of the leading spirits at the Mount Hermon School.

We were a highly favored School, for Miss Woodberry, having written the chapter in "The Path of Labor" entitled "In Lumber Camps and Mines," was invited by Mrs. Hill to teach that chapter. It is not often a summer school has the privilege of having an author teach her own book, or her own portion of it.

Helpful Congregational literature was on hand for free distribution, under the supervision of Mrs. H. Melville Tenney.

The twelfth session of the Mount Hermon Federate School was altogether a successful and profitable one. Eight denominations are now affiliated with the school.

THE ALTAR FIRES

HOME MISSIONARY CHURCHES IN WAR TIME

By Rev. G. N. Edwards, Billings, Mont.

FIELD Marshall Haig recently said: "The war will be won by twenty-five per cent military and seventy-five per cent of other forces, of which those represented by the church are the greatest."

We who are responsible for the churches cannot be religious slackers. We must maintain the life of our churches with full vigor. We must not shirk our sacred trust. We must keep the altar fires burning, not with spasmodic zeal or half-hearted purpose, but steadily day and night. We cannot acquiesce in the sentiment that says, "Let the church go. There are too many other things to give to." There are plenty of people who are willing to save themselves from making sacrifices by ceasing to give to the church or missions and giving the same amount to the Red Cross. It is easy to say, "We will do only one thing until the war is over," but we have a really big thing to do, there are a good many parts of it, and each one is essential. A demoralized country cannot win a great moral victory. We must do our part for the great national enterprise, but each community is responsible for its own church. There are broad streams of benevolence flowing for great world needs, but each community must be the spring of its own church life. The broad streams would not flow if they were not fed by the life of God in the world. This is no time to apologize for the church, much less abandon it, but to re-enforce it, to use it as we never used it before, to make the altar fires glow with the breath of sacrifice.

Our missionary churches are practically all in the formative stage and are not yet firmly established. We must, therefore, give the more earnest heed that we do not let them slip. We must exercise economy, to be sure, but not parsimony toward the church of God. Of late, many communities have given loyally and generously for church buildings. Now the truest economy is to use these buildings to the fullest possible extent for the benefit of these communities. They must be maintained and manned. They can often be utilized for the Red Cross and the moral support of the war, but they are there for the moral and spiritual upbuilding of the community, for worship and service that make men and women fit for sacrificial labor and keep boys and girls clean and strong for future citizenship. "The altar is the place of dedication to high tasks, the place of the world's healing. It is a house of help for sorrowing, tortured men." Let us, then, keep the altar fires burning.

At present I am especially busy looking after a lot of new soldiers who came into the community about six years ago. There are about 1,500, and in addition to the nearly 2,000 we had here before, we have more than I can well look after. The soldier attendance is rapidly increasing at our services. Last Sunday we had twenty out in the evening and nearly as many in the morning. They are from nearly all denominations and most of them have religious convictions. The other evening a young Jew who is a sergeant in the hospital corps came to my study as an inquirer concerning Jesus Christ.

—*Rev. Frederick J. Stoetzel, Nogales, Ariz.*

THE TREASURY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

MONTHLY COMPARATIVE STATEMENT

1918		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF JUNE	Av'ge five previous yrs.	$ 4,441.39	$ 2,540 23	$ 6,981.62	$ 1,955.87	$ 5,025.75	$ 6,905 68
	Present year	5,441.66	1,628.80	7,070.46	932.51	6,137.95	35,484.04
	Increase	$ 1000.27		$ 88.84		$ 1,112.20	$ 28,578.36
	Decrease		$ 911.43		$ 1,023 36		
FOR THREE MONTHS FROM APRIL 1	Av'ge five previous yrs	$18,728.29	$ 7,170.93	$ 25,899 22	$ 9,393.85	$ 16,505 37	$ 35,921.87
	Present year	21,455.28	5,961.30	27,416.58	7,921.19	19,495.39	52,138.54
	Increase	$2,726.99		$ 1,517.36		$ 2,990 02	$ 16,216.67
	Decrease		$ 1,209.63		$ 1,472 66		

1918		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF JULY	Av'ge five previous yrs.	$ 6,600 02	$ 1,890 93	$ 8,490 95	$ 2,035 42	$ 6,455.53	$ 26,796.06
	Present year	6,290.18	2,816.54	9,106.72	3,224.50	5,882.22	13,164 60
	Increase		$ 925.61	$ 615.77	$ 1,189.08		
	Decrease	$ 309.84				$ 573.31	$ 13,631.46
FOR FOUR MONTHS FROM APRIL 1	Av'ge five previous yrs.	$25 327 31	$ 9,061.85	$34,389.16	$ 11,429.26	$ 22,959.90	$ 62,717.94
	Present year	27,744.46	8,777.84	36,522.30	11,145.69	25,376.61	65,303.14
	Increase	$ 2,417.15		$ 2,133.14		$ 2,416.71	$ 2,585.20
	Decrease		$ 284.01		$ 283.57		

RELATIVE LOSS

Even money means less money in these days. The Executive Committee has felt compelled to instruct the Superintendents to see that salaries of missionaries are raised to something like living standards, dropping some work if necessary in order to do so. In other words the Society cannot maintain the present force without substantial increases in receipts. Moreover this is a serious time in which to lessen the forces of righteousness and inspiration.

The figures given above show a gain in four months over the average of four years equal to not quite one half of the debt brought over from last year. We are grateful for this small increase, but we hope and pray for much larger gains in the months just ahead, in order that we may not be forced to retrench in these critical times.

AMONG EIGHT RACES IN AMERICA. WHITE. NEGRO. INDIAN. ALASKAN. PORTO RICAN. CHINESE. JAPANESE. HAWAIIAN.
AMERICAN MISSIONARY ASSOCIATION
GO YE INTO ALL THE WORLD
PREACH THE GOSPEL TO EVERY CREATURE
N.Y. INC. JAN. 1849 AP. 1862
CHRISTIAN INSTITUTIONS. AGRICULTURAL. TECHNICAL. ACADEMIC. COLLEGIATE. THEOLOGICAL & CHURCHES.

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IS CHRISTIAN CIVILIZATION IMPOSSIBLE ?

Four hundred years ago a King without a heart and without a conscience ruling over England—head of the church—represented what was then called a civilized and Christian nation. For the masses of the people however, it was a civilization of ignorance, intolerance and cruelty. Fearfully oppressed, and enslaved in their minds and in their lives, it was King worship and King despotism on the one hand, and on the other social discontent with taxation, poverty and ever new exactions.

In this hard age of social injustice, religious intolerance and political tyranny came a remarkable forecast of a country and a social state thoroughly the opposite of all this. It was so entirely reasonable and prophetic of what ought to be, that it was at once pronounced an ideal utterly impracticable. Like a beautiful pond lily glorifying a half stagnant pool it was impossible of cultivation. The wonderful book of Sir Thomas More entitled, "Nowhere," —or if you prefer the Greek, "Utopia"—which means the same thing—an honest plea for a commonwealth of human welfare asked simply for right living, for political liberty, for religious freedom, for social justice, for a common righteousness, which would exalt the people and make for peace and happiness. As no such condition existed anywhere the title of the book indicated the fact. It was so contrary to all experiences of life, that then and ever since that which is too ideal to be considered practical is utopian.

Now after four centuries with all that human wisdom has devised and human progress has attained how near are we to this prophetic dreamland? We need not ask the Nations that believe the dream of Sir Thomas More ought never to become real; and who are deluging the earth with blood to make the reality—impossible. But those who are withstanding this murderous intent, even if we have not fully arrived are certainly moving through great sorrow and pain—towards the day when "Nowhere" will become "Somewhere." Those who are pledging all that they

hold dear are doing this in the faith that righteousness for a people is not impracticable. Four hundred years ago they said it was unworkable. We are sure that it is workable and will work sometime. It may be indeed a "far off divine event" but with this at stake, our armies are in the field, and Christianity is in the hearts of those who sustain and pray for them.

And what are our Missionary Societies for except to demonstrate and help make for ever sure that which unbelievers pronounce to be impossible, is nevertheless the way, the truth and the life. Not as though we had already attained, but we follow after.

THE APPEAL OF PRESIDENT WILSON

The warning appeal of President Wilson against the murderous lynchings which have disgraced the country for so many years is one of the by-products of the war. It comes indeed only after the South, appreciating the necessity of doing a greatly belated justice to the Negro, has spoken in very many places in positive terms against this atrocious form of mob violence. We are grateful for this outspoken Southern protest. It is better late than never. Influential newspapers in the South, following recent appeals of prominent citizens in several cities organized at last against this national iniquity and the disgrace of a public opinion, which tolerated it, began to ask if the federal government should not handle this revolting savagery. Apparently in response to this awakening of conscience and the utterance of a repentant public opinion, comes the welcome though tardy proclamation of the president "to his fellow-men," from which we quote, viz.:

"We proudly claim to be the champions of democracy. If we really are, in deed and truth, let us see to it that we do not discredit our own. I say plainly that every American who takes part in the action of a mob or gives it any sort of countenance is no true son of this great democracy, but its betrayer, and does more to discredit her by that single disloyalty to her standards of law and of right than the words of her statesmen or the sacrifices of her heroic boys in the trenches can do to make suffering peoples believe her to be their savior. How shall we commend democracy to the acceptance of other peoples if we disgrace our own by proving that it is, after all, no protection to the weak? Every mob contributes to German lies about the United States what her most gifted liars cannot improve upon by the way of calumny. They can at least say that such things cannot happen in Germany except in times or revolution when law is swept away!

"I therefore very earnestly and solemnly beg that the Governors of all the States, the law officers of every community and, above all, the men and women of every community in the United States, all who revere America and wish to keep her name without stain or reproach, will co-operate—not passively merely, but actively and watchfully—to make an end to this disgraceful evil. It cannot live where the community does not countenance it."

To show the progress of this quickened public sentiment and the change of feeling within a period not remote, we recall the lynching of the Hebrew, Leo Frank, dragged from his bed at midnight, bundled into an automobile, with no other covering than a night dress, driven a hundred miles to be hanged until death mercifully ended his sufferings, and the justification of this by a Southern clergyman of Northern antecedents who, at the time, wrote to the "Outlook," "The men who hung Frank were not a mob in any

true sense of the word. They were a band of sifted men, sober and intelligent, of especially good name and character, good American citizens in all essentials of manhood. They believed it was a very exceptional emergency that demanded and justified the very exception act''—the ''act'' a most brutal murder.

It is a far cry from this clergyman's ''extraordinary letter,'' as the ''Outlook'' termed it, to the president's reprobation of this murderous lawlessness.

SPIRITUALIZING THE MATERIAL

Arthur B. Holmes, Supervising Architect

Last year while on a tour of inspection to some of the A. M. A. schools in the South I was engaged in conversation with one of the faculty of Talladega College. He showed considerable interest in the work of the architect, finally remarking, ''It seems to me that the difference between our work and yours is that we attempt to materialize the spiritual while your endeavor is to spiritualize the material.'' Thus was pointed out the star to which the architectural wagon should be hitched; the heights attained will depend on the two all important particulars of personal ability and available resources. The officers of the Association have initiated an attempt to bring the school plants up to the standards set in the other branches of the work; an attempt to improve facilities for carrying on the mission of the torch bearers to the less favored members of our national family, and I shall outline the character of this work. The problems are similar in many of the schools although the solutions necessarily differ greatly due to local conditions and needs.

The A. M. A. has been facing, and will continue to face for some years, a most interesting situation. Many of the buildings at its schools and churches are insufficient in design, construction and condition. One cannot criticize the early officers of the Association who, through their comprehensive efforts, reared the powerful agency for good which epitomizes Congregationalism to the dependent races under the American flag. Resources were small and the magnitude of the need beyond comprehension. They were confronted with the alternative of building substantially for a few or adopting cheaper construction when by so doing the scope of the work might be considerably enlarged. In many cases they adotped the latter alternative.

A few years ago the policy in regard to the school plants was changed, and new building is not attempted, unless it can be done well. A greater initial cost will result, but the decreased cost of upkeep should more than overbalance this. The older buildings are repaired as they need it, often remodeled, but in many cases nothing can be done beyond carrying the buildings with necessary patching until such a time as policy and resources admit the erection of new buildings to replace them, buildings which will incorporate the higher ideals of construction, design and utility. Examples can be found in the modern fireproof school house at LeMoyne Institute,

Memphis, Tennessee; in the entire new plant at Ballard Normal School, Macon, Georgia; in Elma Hall, the academic building at the Joseph K. Brick School in North Carolina and in the two later buildings at Tillotson College, Austin, Texas. The Ryder Memorial Hospital at Humacao, Porto Rico, is a conspicuous example.

In addition to the buildings mentioned above and described in some previous issue of the American Missionary or in some individual pamphlets may be added several newer structures, completed in the past year, and others which are still in the process of erection.

TEACHERS' HOME, TOUGALOO COLLEGE, MISS.

The Teachers' Home and the two faculty bungalows which have been completed recently at Tougaloo College, in Mississippi, illustrate a growing tendency to provide more fully for the comforts of the teachers who have left their Northern homes to take up the work of patient devotion at the mission schools. The Home is a modern two-story and attic brick building containing 14 bed rooms, 2 baths with sanitary plumbing equipment, a commodious common living room and two porches running the full length of the building at the first and second floors and providing living and sleeping accommodations for those who desire to use them. The Home was designed to harmonize with the existing buildings on this beautiful campus and the effect is heightened by the soft, aged appearance of the brick work which tones in remarkably well with the sturdy oaks and their graceful drapery of Spanish moss. The Teachers' Home helps to solve the problem of class room disposition resulting from the destruction of Strieby Hall, and the first floor now harbors the sewing and domestic science classes, leaving simply the eight rooms and bath on the second floor for dormitory purposes for the present. This building is the first on the Tougaloo campus to be equipped with steam heat, a

need far greater than is commonly believed by those who have not visited the "Sunny South" between the months of November and March. The bungalows are of frame construction, strongly built, largely with material taken from old Strieby Hall, and provide comfortable homes for those faculty members who need privacy and home atmosphere in which to rear their children. They occupy sites on a pleasant wooded knoll, slightly removed from the other college buildings, but easily accessible from all parts of the campus.

Another of the new buildings is at Grandview Normal Institute on the crest of the Cumberland plateau in Tennessee. This is a boy's dormitory, of frame construction, built on the Y. M. C. A. plan. The dormitory rooms are small and accommodate two boys each, forty-two in all in the two stories. These rooms are simply used for sleeping and dressing, all of the interests being centered in the large common study and recreation room on the first floor. This room, with its large fireplace, is proving justly popular and here, under the watchful eye of the matron, the boys are free to enjoy themselves to the limits set by discipline. Adjoining the study room is a four room suite consisting of the Matron's office and bed room, a companion teacher's bed room and a bath for the use of both. The boys have two good rooms which will eventually be used for washing and bathing but limited resources necessitated omitting all plumbing at this time.

The second phase in the work of improving the plants is the alteration and renovation of old buildings whose condition and design are good enough to warrant additional funds for their improvement. Among these will be found Cathcart Hall, the school building at Lincoln Academy, Kings Mountain, North Carolina; the school and parsonage at Washburn Seminary, Beaufort, North Carolina; Dodge and Pioneer Halls at Pleasant Hill Academy in Tennessee, and numerous other buildings which have been improved to a greater or less extent in an effort to keep pace with the needs. Other buildings which may be included in this group are those which have been equipped with good steam or warm air heating plants, replacing the dangerous individual stoves in the rooms. This latter improvement is made fully as much for safety's sake as for the sake of comfort. The ever present fear is fire and too often the fears are realized because of these stoves and also because of the use of kerosene lamps. We are endeavoring to eliminate the danger from lamps, at the same time greatly reducing upkeep, by installing the generator system of electric lighting already mentioned at our more isolated schools. A contract has just been signed for such an installation at Fessenden Academy in Florida and it is expected that the work will be completed before the fall opening of school. Other schools, nearer the centers, are being equipped with electricity from the nearest source of current outside of the school. The Girls' Industrial School at Moorhead, Mississippi, is being so equipped this summer.

I have mentioned fire prevention

in connection with the elimination of the stoves and lamps. A water supply of sufficient capacity and "head" furnishes the most potent weapon in fire protection. A little over a year ago we lost one of our buildings by fire, fortunately without loss of life, because of the lack of water. A drought of some weeks standing was responsible for the existence of a water famine at the time, and nothing could be done to quench the flames. This is a common story and its almost monotonous repetition proves the need of an abundant water supply which is not dependent upon the rains and which can be piped to all parts of the grounds.

BOYS' DORMITORY, GRAND VIEW INSTITUTE, TENN.

The last phase of the work, and one to which much attention should be paid, is the beautifying the school grounds. This includes the working out of orderly schemes for the layout of roads and paths and the accumulation of sufficient planting to cover the forlorn bare spots around the buildings. The native shrubbery of the South is very beautiful and the endeavor is to use wild planting from the neighborhood in the beautifying of the A. M. A. property.

This outline is but a general synopsis of the particular branch of the work which comes within the province of the architect. Each problem brings up other problems and each helps to solve some other. Much of the work can be done with little money, but most of it is expensive and necessary and the whole denomination is urged to help place the A. M. A. plants on a plane with the spiritual work, which is being accomplished, to help the officers spiritualize the material at the same time that they are materializing the spiritual.

DR. PEABODY'S STORY OF HAMPTON

Two interesting chapters concerning the Negro, the Civil War, the coming of Armstrong and the beginnings of Hampton charmingly set forth the years of promise. The years of fulfillment follow until the close of Armstrong's peculiarly captivating history; then the coming of Frissell with a beautiful tribute to his character and distinguished service.

The expansion of Hampton, its relations to and with the South, and the prophecy of its future make more than three hundred pages—a noble record of great lives, great attainments and achievements that redounds to the honor and praise of Dr. Peabody for his labor of love.

We find it impossible to quote from the story of Hampton where all of it is so quotable. The reader

must get the book. In the early chapters we quote the statement that in the Civil War—so called—187,000 Negro soldiers were engaged, than whom not any were more daring and determined. Of these 70,000 were killed or wounded. The records of the beginnings give due credit to the American Missionary Association for the founding, watch and care of Hampton during its early formative years and until the property and full responsibility for the institution was made over to the independent body of trustees. The remarkable development and expansion which gave to Hampton its character, and which has made its history, belong to Armstrong. Its subsequent wise direction with the perpetuation of Armstrong's ideals, was the devoted work of Frissell.

While the stress of education is placed upon industrial efficiency we read that "this does not mean that Negroes should be denied other forms of education or debarred from professional careers. No race can rise unless the best is within its reach; and a race which must work out its destiny without being merged in other races has all the more imperative need of its own physicians, lawyers, ministers and teachers of every grade with a competent training for a competitive world. The growth of institutions devoted to these ends is an essential element in the progress of any race. Yet it is obvious that the vast majority of the Negro race, as of other races, must continue to be hand workers in the fields or in household and mechanical arts, and that their training must be adapted to the rural and industrial conditions in which they are to earn their living. The education therefore, of those who are to teach and guide them should not only cover the elements of culture, but also promote industry and mechanical skill." This certainly is the correct idea for Negro education. We anew congratulate Hampton for its splendid past and upon the promise of even a still greater future.

RIO GRANDE INDUSTRIAL SCHOOL

Albuquerque, New Mexico

We have greatly prided ourselves on the fact that as a school through the goodness of our friends who provided scholarships, we were able to give so many of these children an opportunity. Particularly so when we know so well that they could not have had a chance had we not helped them.

However, owing to the financial pressure of the time we fared badly in this respect last year, and were obliged to turn away many pupils who asked for admission on the terms mentioned. With the cost of all the necessities going up and up we could not take in free pupils without assurance of their support. Our workers are willing to make any sacrifices in keeping with the needs of our country, but it is hard to deny these boys and girls their chance to fit themselves for better citizenship.

Now the beginning of another year confronts us with the same problem intensified. Appeals are coming to us from all sides, from boys and

girls who should have their rights. In their wretched little villages, most of them miles away from a railroad, and as isolated as if they were in heathen lands, they cannot make of themselves anything other than a duplication of their ignorant, superstitious parents. They do not know the resources of their own glorious country, they cannot help themselves, and their religious leaders have purposely kept them in ignorance and in darkness. A number of our former pupils are now in higher schools, usually working their own way by faithful effort; others have returned to their home communities, and it has been reported of them that their influence there is a strong factor for good.

Thus it is because we know what an education means to these children we must again appeal to you in their behalf. Please help us so that we may secure the needed scholarships for the coming year; help us fill our school and hasten the better day that can come for the Mexican people only by their enlightenment.

We especially need ten scholarships for the coming year. Mrs. Wilcox of the American Missionary Association can furnish the names of those for whom we make the appeal and reasons why these are so appealing. A scholarship of $75.00 will keep a pupil in our school for a year.

The scholarship may be paid at any time during the year, partly in advance if possible. It is necessary however, that we have the promise of the scholarship early in the year so that we may admit these waiting children. Our school can do its work for these boys and girls only through your co-operation. Please help us that in New Mexico too, we may "Keep the Home Fires Burning."

NOTES FROM OUR TEACHERS

San Mateo
New Mexico

One gets very much attached to some of these sturdy sons of the mesas. If only you could see Alfredo spell. He is short and chunky. When a word is given him to spell he first plants his two feet solidly on the floor, he then screws his mouth up with deliberate determination; these preliminaries over a look of wrapped thoughtfulness settles over his face; he winks his long lashes as if something stirred the depths; next he licks both of his lips and starts in with emphatic effort just sufficient to carry him over the emergency of one syllable or two as the case may be. When Alfredo spells a word I always feel as if something had happened, and it usually happens right. But whether right or wrong, his adventure is always followed by a merry smile of joy if right, and mischievous chagrin if not. He chopped wood for me yesterday several hours to earn an arithmetic. Two of my bright boys for a month attended school alternate days, caring in turn for some sheep.

I climbed the mesa one day to see one of them at his work. The sheep were just then huddled under the shadow of a rock, and he was playing happily by himself building stone bridges. Later I asked one of them to write what he could of his sheep.

The following is the ungarnished result: "I have 22 sheep. I have 2 little sheeps. The sheeps can drink water. The sheeps can eat grass. Some sheeps have some horns. The sheeps have some skin. The sheeps can run. The sheeps have some hoof. The sheeps can play sometime. I can take care of the sheeps. I have all the time my dog with me. My dog can bark the coyote. The coyote can eat the sheeps. I have to take care of the sheeps asso the coyote can not eat the sheeps. Some time the big sheep is going to have little sheeps." Perhaps I should not expect you to be as interested as I am in these boys. But is not that what you keep me here for?

I told the school the story of the Good Samaritan. Later I wanted to know whether they grasped it. We have to remind ourselves constantly that we are teaching these children in a language foreign to them. I asked one of the boys to tell the story. Unknown to him I jotted it down just as he told it to the school.

"One day a man he was coming in a road—then he saw three robbers and the robbers run where he was and took the clothes and leave the poor man with blood. One man he came walking and he see the poor man and go—then a man he saw the poor man and he said, 'You are bloody and I can not help you' and he go. Another man he came and got down from the donkey and he has medicine in bag and put it where he had blood, and put his coat about him and he put him on the donkey and he go to the house. Then he said to man of the house if you take care that man he would give money. And then he got well; his father he was glad. Jesus told this story for us to be kind like that man."

Recently a man asked the public school teachers here for a Spanish Bible. I was able to send him one. He is up in the mountains with his sheep, and I am told reads a great deal. I will only add that the dear girl who "asked for" in my last letter had her heart's desire. We attended her prendoro and were honored guests at her wedding fiesta.

Elbow Woods
North Dakota

A few weeks ago one of our first and oldest Christian Indian women passed away to the life beyond.

My acquaintance with her began twenty-five or more years ago and sheg rew to be a very dear friend. When I first knew her, she was the wife of one of Mr. Hall's first helpers in the Gros Ventre lanuguage. She had no sympathy with her husband's helping Mr. Hall nor any desire to know the Christian way. We seldom saw her with him. He became an earnest Christian and wanted her to be married with a Christian ceremony, and to unite with the church with him, but she would not. So he came into the Church alone. Then they moved to a distant part of the Reservation forty miles up the Missouri River, where he was taken sick and we did not see him for weeks before he died. The people made fun of him, and said his sickness was caused by his following the Christian way, and leaving the old Indian customs. We used to send him things, but felt that they never reached him. Very soon after his death Etsa-Odakapakish showed signs of being a changed woman.

Her husband's prayers and God's Spirit had been working. She came to Mr. Hall to know of God's way. She wanted to be taught from the Bible, and to be prayed with. Shortly after we heard of her building a prayer-house as she called it. She built it with her own hands of logs. There she called the people who lived near together to sing Gros Ventre hymns with them, and to tell them what gospel and Bible stories she knew, and to pray with them. She would come to visit us now and then, and get new stories and truths, and new strength in prayer. At such times she would help me with mending and such work I might have that she could do. Those times are very happy ones to look back upon. She had no children of her own, but before long she came to me with a little girl about two years of age that she had adopted. The child was bright and pretty. I well remember the Sabbath day she brought her for baptism. This little child which she cared for and prayed over and tried to teach in God's ways just as well as she knew how has grown into a strong woman and has cared very faithfully for her adopted mother through her last trying sickness. One of the great trials of this woman after the death of her husband was to know what to do with his papers and books. He had used them so much and loved them so well that she could not neglect them, though she was unable to read. She put them on his grave, but was distressed because the winds blew them about. At the time of her last sickness she came to visit her daughter at her winter home on our side of the river. Here she was taken sick and grew worse till the end came. Many Indian people visited her and brought many gifts. It was all they could do and they wanted to do something. She never failed to testify to others of her Saviour. She was always praying all through her sickness. Twice we carried the communion to her and that gave her great joy.

It is an item of interest that General Pershing was in his early youth a teacher in a school for Negroes—one of his first attempts to do good and earn money in his home town in Missouri. It is reported that there are many Negroes in that vicinity now who owe all the school education they ever received to this young teacher, before he went as a cadet to West Point. The thousands of Negro soldiers now under his command have already received his generous recognition for loyal fidelity and heroic bravery in the war which means so much to them.

CONVENTION OF CONGREGATIONAL WORKERS AT RALEIGH, N. C.

This convention—will continue for four days beginning September 18th. Among others speakers expected are Dr. William H. Day, Moderator of the National Council; Dr. George E. Haynes, Department of Labor, Washington, D. C.; Professor L. B. Moore, Dean of Howard University; Superintendent H. M. Kingsley; Professor E. C. Silsby, Talladega College; Rev. E. T. Ware, President Atlanta University; Dr. H. H. Proctor; Dr. C. W. Patton, Secretary A. B. C. F. M., Rev. H. A.

M. Briggs, President of Straight College; Secretaries H. P. Douglass and R. W. Roundy, and Dr. J. E. Gregg, President of Hampton Institute.

With such exceptionally able men on the program, together with others of large experience in various phases of missionary and educational work, there is promise of an unusually informing, interesting and uplifting convention.

FOOD WILL WIN THE WAR

A WAR-TIME INSTITUTE AT TALLADEGA COLLEGE

It is interesting to note that the churches of our colored people are alert and listening to the manifest teachings of these strenuous times.

At a largely attended Ministers' Institute held at Talladega College July 9-11, Negro leaders and seventy-five church pastors, college and school officers considered their relations to the problems of the war, such as; the moral aims of the war, the historical background of the war, the teachings of the war, the religious outlook, education, now and after the war, the reconstruction of our social, religious, and economic life, etc.

The sessions were so informing, so inspiring and encouraging that a unanimous vote was passed, requesting the National Committee, under whose auspices this institute was held, to hold similar ones in all the larger centers of the South.

Ten thousand North American Indians, seventy-five per cent of whom are volunteers, are in the ranks of our heroes in the thick of the conflict. Certainly the "First Families of America" are well represented. We do not need to say that they are brave warriors, and we are glad to say that more are on the way.

One of our colored churches has made request for 50 hymn books. We should appreciate it if any church discarding hymn books in fairly good shape would communicate with us. We would tell them where they could be sent to do a real Christian service. Another North Carolina church needs an organ.

THE A. M. A. TREASURY

Irving C. Gaylord, Treasurer

We give below a comparative statement of the receipts for July and for the ten months of the fiscal year, to July 31st.

RECEIPTS FOR JULY

	Churches	Sunday Schools	Women's Societies	Other Societies	Y.P. S.C.E.	TOTAL	Individuals	TOTAL	From C. Ed. Soc.	Legacies	TOTAL
1917	8,346.69	412.79	2,147.18	....	24 65	10,931.31	1,092.56	12,023 87	1,000.00	3,398.35	$16,422.22
1918	8,266.74	290 66	2,057.81	5.00	77 40	10,697.61	2,690.15	13,387.76	.....	5,065.28	18,453.04
Inc.	.....	.....	.....	5.00	52.75	.. ....	1,597:59	1,363 89	.....	1,666 93	2.030.82
Dec	79.95	122.13	89 37	.....	.....	233.70	.....	.....	1,000 00	.....	.....

RECEIPTS TEN MONTHS TO JULY 31.

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y.P. S.C.E.	TOTAL	Individuals	TOTAL	From C. Ed. Soc.	Legacies	TOTAL
1917	94,725.39	7,467.63	28,489.81	49.50	696.26	131,428.59	4,780.11	136,208.70	9,000.00	61,176.77	206,385.47
1918	100,767.73	6,674 35	31 353.83	21 50	645.15	139,462.56	8,180.25	147,642.81	.....	44,650.09	192,292.90
Inc.	6,042.34	.....	2 864.02	.....	.....	8,033.97	3,400 14	11,434.11	.....	.....	.....
Dec.	.....	793.28	.....	28.00	51.11	.....	.....	....	9.000.00	16,526.68	14,092.57

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917-	4,958.51	1,771.65	4,144.19	.....	215.63	11,089 98	24 038.41	35,128 39	535.00	35,663.39
1918-	2,642.08	1,351.99	3,207.25	22.00	719.14	7.942 46	22,998.69	30.941.15	... 200,00	31.141.15
Increase ..	.....	.....	.....	22.00	503 51	.....	.....	... ...	.. ..	.....
Decrease..	2,316.43	419.66	936.94	.....	....	3,147.52	1.039.72	4.187.24	335.00	4,522 24

SUMMARY RECEIPTS TEN MONTHS TO JULY 31st

RECEIPTS	1916-17	1917-18	Increase	Decrease
Available for Regular Appropriations.....	206 385.47	192.292.90	.....	14,092.57
Designated by Contributors for Special Objects.	35,663 39	31 141.15		4,522.24
TOTAL RECEIPTS TEN MONTHS	242 048.86	23.434.05	.....	18.614 81

FORM OF A BEQUEST.

"I give and bequeath the sum of dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York
Charles E. Burton, D.D., General Secretary
Church Extension Boards
Charles H. Richards, D.D., Church Building Secretary
Charles H. Baker, Treasurer
Field Secretaries, John P. Sanderson, D.D., 19 So. La Salle Street, Chicago, Ill.; William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

Our Treasurer reports that the receipts of the Church Building Society for the first six months of 1918 exceed those of the same period last year by $10,466.

♣ ♣ ♣

At the July meeting the Executive Committee was able to appropriate grants and loans amounting to $18,300 to aid fifteen churches in fourteen different states. Three parsonage loans were included in this list.

♣ ♣ ♣

Perhaps hot weather warms up the hearts of men. At any rate, in one week when the mercury was climbing into the nineties, we got word of three conditional gifts which were placed in our treasury, on which the donors receive a dividend for life. Liberty Bonds are glady accepted by us for such gifts. They have a threefold benefit; they help the Government in its war-work; they yield a generous income to the donor; and they will by and by become a part of our Loan Fund to build churches year after year.

♣ ♣ ♣

Don't you think this minister ought to have a parsonage? He is in South Dakota, and writes about his field as follows:

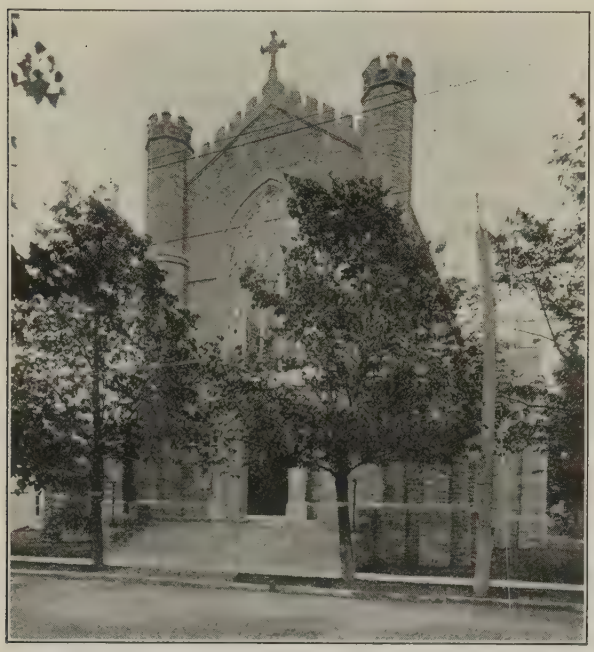
"The field is a new one, the town being only a few years old. The best people of our community are with us, and we are moving forward with enthusiasm. The need of a parsonage is great. I am paying $15 a month for a shack which does not keep the rattlesnakes out. I found a house across from the church was to be sold at a sacrifice for spot-cash. I nailed it down before any one else could get it. I have $700 in cash to be paid if we can get $300 in a parsonage loan. I am like the western man who has the drop on a bunch with his six-shooter, holding them till he gets reinforcements. I drive out twenty miles to a settlement of seventy-five families where I preach Sunday afternoons. I have recently organized a church there. On my last trip out I saw a large grey wolf. My wife killed a rattlesnake under her kitchen stove last week. I can send you a few nice live rattlers if you want to turn them loose in the New York office to cause a little quick action on the part of some."

If you are in favor of helping this brave pastor and his wife to a good home, rattler proof, just send us $300 for a parsonage loan.

THE VALUE OF THE CHURCH

By Charles H. Richards

The building of a Christian temple of worship presupposes the importance and value of the church. Unless this stands for something of supreme importance in the life of humanity, why waste money on costly edifices to shelter it? The cathedrals and churches all over the civilized world bear mute but eloquent testimony to the fact that the church is a vital factor in human progress.



CONGREGATIONAL CHURCH, WATERTOWN, N. Y.

The church is an institution both human and divine. It is human, because it is composed of men and women, and of necessity it reflects their ignorance, their weakness, and their imperfection. But it is also divine because it is the divinely appointed agency through which Christ will get his kingdom established throughout the world.

There is a trinity of divine institutions on earth, ordained by God for the welfare and upliftment of humanity—the family, the state, and the church. No one of them was created by direct fiat. No one of them has a method of organization handed down from heaven. Yet each was brought into being providentially, in the natural development of the social order, as by the fulfillment of a divine purpose. Each one is a factor in God's plan for bringing in the golden age of a redeemed world.

The home is the gift of God, a miniature heaven on earth when it is what it should be. The state is a heaven-given blessing, and "the powers that be are ordained of God," his divine method for securing safety and order in human society. The "church of the living God" is equally his gift to men to enable them to attain the ideal life.

There are, of course, critics of the church who sneer at its defects, doubt its value, and predict its possible extinction. They have lifted up the voice of the scoffer for two thousand years. We readily admit that there is nothing sacred in the mere machinery of the church. There is nothing divine in the mere form of its organization. Its sacredness and value lie in what it can do for men.

It is a fair question to ask whether the church in the twenty centuries of its existence has actually accomplished what its founder intended? Has it really proved itself the channel through which his grace has flowed forth to men, to inspire, to empower, to transform them?

History answers unequivocally, Yes, a thousand times Yes! All through the ages the church has exhibited the faults and weaknesses of the people who have composed it.

But in spite of imperfection in the members, the spirit of Christ has so flooded this agency, and the power of his truth and life have so energized it, that it has achieved wonderful results in bettering and blessing human life. Note two or three characteristics which illustrate this fact.

A Witnessing Church

1. It has been a witnessing church. It has incessantly testified of Christ, and summoned men to follow and serve him as the true master of life. Year after year, age after age it has held him up as the ideal of manhood, and the power of God unto salvation. It has called upon men to look at him, to yield themselves to his mastery, to let the purifying stream of his lifeblood flow through their lives, and let the might of his vitality change them into his likeness. Through all the centuries it has constantly exalted Christ as the Hope of the Weary, the Helper of the Helpless, the Friend of the Lonely, the Refuge of those in Peril, the Healer of the Sin-sick, the Giver of Pardon and Purity, of Peace and Power to all who accept his way of life and follow him. It tells the fascinating story of his life over and over again. It repeats again and again his wonderful words, which are inexhaustible wells of truth and wisdom. It thrills the hearts of men as it pictures his tender love, his absolute unselfishness, his utter self-sacrifice for others. It kindles the admiration of men as it shows his splendid virility in challenging the outgrown traditions that enslaved men, and facing the hostile powers which were driving him to the cross. It gathers up the whole matchless record of his earthly experience from Bethlehem to Calvary and weaves it into a resplendent banner on which is emblazoned "Christ the Lord of life and the Redeemer of the world."

As the church bears witness thus to Christ, so also does it bear testimony to his great ideals. These he not only taught but exemplified in every hour of his life. He taught, not rules, but principles, the great basic fundamental laws of life which underlie all noble living. He made clear to men the realities of the spiritual realm, universal truths which belong to all worlds. He made them see that God is not a Baal or Moloch, but a Universal Presence, an Infinite Father, whose majesty and might are matched by his mercy, with whom love is the very law of his life. He made them see that every human being is the offspring of the Infinite Spirit, and as such is over-shadowed and under-girded by divine love, so that if he will let the spirit of God dwell in him and control him, he may rise up into the most glorious life. He made men realize that sincerity is a primal virtue, that godlike character is better than earthly riches, that to know and live the truth is the only road to success, that the wrath of God is visited upon all selfishness and sin, and that the splendor of a true manhood is above all the glory of kings. He showed men that earth will become a kingdom of heaven when all men accept and live by his principles, his ideals, and his spirit. He lifted the veil of the future and gave men a glimpse of the heaven beyond with glad assurance of immortality. Unceasingly through the ages has the church borne witness to these ideals of Christ.

An Evangelizing Force

2. But the church has never been satisfied with merely telling the story of its divine Lord. It has been determined to persuade men to accept him as Master. It has set itself to the task of enlisting them as his disciples. It has been a great recruiting agency to pledge men to become the soldiers of Christ to carry his banner from victory unto victory until the whole world is under his sway. Exalting him and his incomparable ideals, it has pressed home upon men the great motives that should convince and convert them

and has not been content until it has brought them into loyal discipleship to Christ.

In the early church every person was a preacher of the Good News. From house to house they went telling the story of their Lord, and the glad tidings they carried awakened hope in many a despairing heart. The faithful evangelizing of these enthusiastic dsiciples was blest to the ingathering of thousands. And wherever the church has been alive to this great duty and privilege since then it has seen glorious fruits of such evangelizing.

The records of the Christian centuries show what a tremendous evangelizing force the church has been. Its growth shows a steadily ascending scale from Pentecost until today.

In the first century the one hundred and twenty in the upper chamber upon whom the Sprit fell had grown to five hundred thousand, a wonderful increase.

A century later there were two hundred millions of Christians; in the third century, five million; in the fourth century, ten million; in the tenth century, fifty million; in the thirteenth century, seventy-five million; in the year 1500, there were one hundred million; in 1800, there were two hundred million; in 1880, there were four hundred and ten millions; today, at the same rate of growth, there are five hundred and fifteen million. These are Christian communicants, and the adherents of the Christian faith not included in the membership of the churches doubtless constitutes an army equally large. Over one half of the area of the globe is under the control of Christian nations. The victorious power of Christianity is rapidly extending its sway.

The secret of this evangelizing energy lies in the fact that every true Christian, realizing the unspeakable blessing which Christ brings to him and to the world, is eager to have every other person on earth share this blessing with him. In this brotherhood of man he longs to have everyone possess the same priceless boon.

A Transforming Power

With the simplest possible organization originally, it is remarkable that it has had a potency to change men and customs so effectively. The early church was just a band of believers. But it was possessed by a passionate devotion to its Master, and its collective purpose and effort produced great results. Christ dwelt in it as the soul within the body, and it became the instrumentality through which he worked.

That Christ is the great transformer of individual lives is plainly seen. He took Peter and John, the fishermen, and transformed them into men of heroic stature whose words shook the world. He took Augustine, the elegant, selfish, unprincipled worldling and changed him into a noble self-sacrificing apostle of the truth. He took John Bunyan from his low estate, and so filled his heart and mind that the dream in Bedford jail has become a world-classic. He is showing his transforming power today, as Harold Begbie shows us in "Twice-born Men," and is changing the most vicious, wicked, hopeless characters into clean, self-respecting, upright citizens.

He has made his church a transforming power also, as his ideals and his spirit have worked through it. It created a new atmosphere in human life, an atmosphere of friendliness, of honor, of altruism. It put to shame the greed, the selfishness, and the arrogance of men. The efficacy of the early church in the Roman empire was very marked. It rebuked the awful sensuality of the times; it made childhood safe and sacred where before it had been at the mercy of tyrannical rulers and despotic fathers; it exalted woman and sanctified motherhood; it softened the dreadful cruelties of that day and gave new safe-

guards to human life. Its doctrine of the individual responsibility of every man to God is the seed of freedom for all men, for no man can be entirely responsible unless he is at liberty to think and act for himself. Every Republic in the world dates back to Christ, who emancipated men from their thraldom to old traditions and tyrannies. In later times the church has helped to make home a heaven; has promoted education; has abolished human slavery; is wiping out the curse of intemperance; engages in a constant crusade to reform social wrongs; makes the Golden Rule the law of social life among nations as well as individuals; and gets its ethical standards embodied in the laws of states and nations. It has filled the modern world with Christ's light of life. In spite of wars and tumults that stem for a little its onward-pouring tide of beneficent influence, it is steadily working toward the golden age. By the church Christ is transforming the world.

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THE COUNTRY CHURCH

We find in the *Pacific* of June 20 this admirable tribute to the country church, from the pen of the Rev. Byron H. Stauffer, pastor of our First Congregational church, San Francisco:

"Ah, the little churches of the countryside, what a debt we owe to them! There is where many of the attendants of our big city churches got their first training in ecclesiastical etiquette. Square the account by showing that you, the citified sons and daughters of country-bred people, know how to behave in the House of our Lord. Take interest in every little item of worship, and after the benediction it wouldn't be a bad thing to go up and say an encouraging word to the preacher. In the Sunday school do not be afraid to donate your talents in singing, playing the organ or teaching a class. Love the little children of the hills and make steadfast friends among them.

A word to you, residents of the summer boarding communities. Get your God's House in order. Make a bee for pasting up the hymn-book backs. Scrub and sweep, cleanse and renew. Appoint your flower committees. Be sure the sexton ventilates. One blazing hot Sunday I preached in a wayside church in a stifling atmosphere. I called for ventilation, but not a window could be raised. See that window sashes are not nailed down!

The smallest church in the hinterland can be conducted with dignity by a handful of worshipful people and an earnest preacher. Christ loves the tiny churches. He attended them and gave them messages of encouragement and courtesy; He promised to honor them with His presence. "Where two or three are gathered together in my name, there am I in the midst of them."

Do not wish yourself an attendant of the big city church. Do not imagine that a cathedral to worship in would ensure your constancy and guarantee your spiritual profit. Love your little country church, show your love by your interest in every pane of glass and every bookrack. With self-respect and brotherly love welcome the summer stranger and sit over to give him a place to worship beside you. A grand view of Canadian rural church life I saw in a kodak picture of a Cape Breton village church. The horses and carriages filled the sheds and spilled out into the highway. Pedestrians were flocking to the little white edifice. Farming folk were having their greetings in the yard before the commencement of the service.

O, sweeter than the marriage feast,
'Tis sweeter far to me,
To walk together to the kirk,
With a goodly company!

To walk together to the kirk,
And all together pray,
While each to his great Father bends,
Old men, and babes and loving friends,
And youths and maidens gay!"

COULD YOUR CHURCH DO AS WELL?

One of our Swedish churches, of which we have a goodly number, has recently made a fine record for itself. It has a valuable property, which includes under the same roof the audience room, the social and Sunday School rooms in the basement, and the pastor's home in the rear of the building. The property is valued now at about $45,000. On this, however, there was an interest bearing debt of $12,000 which was a heavy burden for the church, whose membership included people of only moderate financial strength. The minister, however, had aroused in the people a feeling that this indebtedness must be raised and paid. The owner of the mortgage wanted his money, but stated that he would give the church the necessary time to get it. They took hold at once. This was a God-sent "push." Here is the minister's story of the action of the church:

"I preached a short sermon, and then stated that we hoped to receive substantial aid from the Church Building Society and other friends. Our people could hardly believe their ears. Your kindness aroused an enthusiasm unseen in this church before. We went to work to "do our bit." The Treasurer of our church pledged $200; another man $150. Then came the hundreds and the fifties, and so on down to the fives. One gray-haired sister, who goes out to do washing, pledged $100; still another older sister, who has for years grappled with poverty, pledged $25. A young girl, whose parents are dead, and whose earnings are very meager, raised her hand for $20. When doing so she whispered to her girl friend who sat beside her, "There goes my muff." She had been saving money to buy a muff, but now she handed over that money to Jesus. One of our young men, who had entered the navy, pledged anonymously $50. He did not want his parents to know it, because he will save from his small pay which he receives in the navy. Even small children raised their hands for $5. I suppose they will empty their banks. So I could go on and tell of a meeting the like of which I have never seen before. When we counted up our pledges we found that we should have in hand $5,500, to apply on the debt."

It is not strange that the meeting was full of enthusiasm. They will still have more to raise in addition to what will be done for them by outside parties, but there is every prospect that that troublesome mortgage may be burned within a few months.

WYOMING

Wyoming is a Rocky Mountain State with an assured future. It reports twenty-seven Congregational churches. We have helped to build thirty-six houses of worship and sixteen parsonages there. Some of the churches received the aid of this Society twice. A few of the churches which promised well at first have disappeared. Others are maintaining their work well. We find in the "American Home Missionary" the following account of the State showing its importance and promise:

"This is one of our most primitive home mission fields, yet it is undergoing remarkable development and presents fields of varied opportunity. Her agricultural products increased

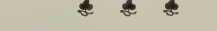
in value $11,000,000, a growth of 44 per cent. between 1915 and 1916. Only the fringe of her possiblities has been touched. She produces nearly 1,000,000 head of cattle and 5,000,000 sheep annually. Her known natural resources are valued at $60,000,000,000.

At Cowley, Wyo., smoke is made to pay dividends — a suggestion for Pittsburg and Cincinnati. A great natural gas well was "brought in" where a company was boring for oil. At first it seemed useless, because the ordinary demand for gas was lacking. War raised the price of carbon. Now the gas, ignited, is forced against long plates shut up in long iron sheets with little air supply. The resulting carbon (lamp black) is collected and compressed by machinery in paying quantities.

Great quantities of coal are taken from the hills about Sheridan, supplying, soft coal for the Burlington Railroad and the northwest country. A very hard grade of coal is found in the western part of the State.

Not only in resources of wealth, but in beauty also does Wyoming abound. The Big Horn Canon on the western branch of the Burlington, just south of Thermopolis, rivals the Royal Gorge for charm.

Here oil wells yield wealth while thermos springs restore health and hills and range supply food and sport."



ROOF GARDENS AND CHURCHES

Even before the Christian era the temples of worship which man erected were not one-day-a-week buildings. Often they were open and in use every day in the year. Some of the temples of old Rome were places of sanctuary for the oppressed. If the hunted man was able to dash through the entrance of a temple and throw himself, panting, prostrate on the floor he could be certain of safety from persecution, and of a fair deal. The temple was a place of refuge at all times, as well as a place of worship.

In other lands and other faiths the houses of worship have sometimes been places of social utility throughout the week. In the Christian churches of today there is an increasing application of these old standards, for new reasons.

If Americans are familiar with churches, great piles of brick and stone costing thousands and hundreds of thousands of dollars, which are open on Sunday for divine service and closed on weekdays against any service to man, they are also familiar with the fact that this state of affairs is changing in many denominations and in many ways, and that churches, in this country at least, are yearly approaching nearer to the broader usefulness of social centers. The institutional church as we know it today is an American institution, and a most valuable one.

One of the vigorous congregations of Canton, O., the First Congregational church, has just completed a new temple of worship. The new church is more than a temple. It is ideally designed to be also a community center, a place for the service of man as well as for the worship of God. It has, for example, a great roof garden, reached by an elevator and guarded by a high and impenetrable lattice work, where summer services may be held, but where also children may play.

Doubtless one who had strolled down Broadway, and made a practice of entering various doorways along that street for the purpose of exploration, would be inclined to volunteer the comment that the roof garden is one of the greatest rivals of the church of today. New York knows the roof garden as the temple of Mammon, the top floor in the

great structure erected in honor of materialism. A roof garden, the New York visitor would say, is a place where people go not to pray but to drink and dance and forget—to practice the maxim, "Eat, drink and be merry, for tomorrow ye die," rather than to concern themselves with what may happen to them after they die.

That this is true is not exactly the fault of the church; but it is the fault of good people everywhere, who are concerned with morals and with spiritual values as well as with material show. A roof is a place cool in summer, and adapted, beyond that, especially to no particular use. If those who minister to the physical caprices of man have had greater foresight than those who minister to his intellectual and spiritual needs, and have applied the roof garden solely to the worship of Mammon, their success has been earned by their foresight.

The roof of a church is just as cool as the roof of a hotel or of a restaurant. A roof is as well adapted to divine service, or to concerts, or to church parties or suppers, or to children's play, or to soft-drink emporiums as to champagne drinking and cabaret performances.

If roofs are devoted exclusively to the latter it may be that many people who wish to spend spare hours on a roof primarily because it is cool may be led by that perfectly innocent preference to indulgence in mirthful and wasteful living just because nothing except mirthful living is practiced on roofs.

If the roof garden, as it exists today, is a pernicious influence—and no one can deny that sometimes and in some respects it is exactly that—why should not the church or the school or the tea room or the concert managers oust the cabaret managers from their exclusive occupancy of roofs? Why should not the church make a roof garden an added asset to the worship of God, just as logically and just as effectively as the restauranteur makes it an added asset to the worship of Mammon?

—*Canton Daily News.*

HOW ONE OLD CHURCH MADE REPAIRS

An old church in England decided to repair its properties and employed an artist to touch up some large paintings. Upon presenting his bill, the committee in charge refused payment unless the details were specified, whereupon the following itemized bill was presented:

ITEMS.	£	s	d
To Correcting the Ten Commandments	1	2	0
Embellishing Pontius Pilate and New Ribbons on Hat		15	6
Extending Saul's Legs		5	4
Repluming and Gilding Left Wing of Guardian Angel	1	2	0
Washing the Servant of the High Priest and Carmine Cheek		18	4
Touching Up Purgatory and Restoring Lost Souls		15	4
Renewing Heaven. Adjusting the Stars. Cleaning the Moon	1	5	6
Brighten Up Flames of Hell. New Tail on Devil		12	7
Mending Devil's Hoof. Odd Jobs for the Damned		10	6
Rebordering Herod's Robes and Adjusting Wig		16	4
Taking Spots Off the Son of Tobias		5	4
Cleaning Balaam's Ass and Putting Shoes on		7	6
Putting New Earrings in Sara's Ears		5	4
Putting New Stone in David's Sling. Enlarging Goliah's Head		12	6
Putting New Tale on Rooster and mending comb		12	6
Decorating Noah's Ark and Putting Head on Shem		15	6
Mending Prodigal Son's Shirt and Cleaning Ears		14	7
	£11	16	8

THE CONGREGATIONAL EDUCATION SOCIETY

President, C. F. Swift, D.D.; Vice President, C. R. Brown, D.D.; Secretary, Rev. F. M. Sheldon; Assistant Secretary, Rev. Edward S. Tead; Treasurer, Harry M. Nelson; Assistant Treasurer, S. F. Wilkins.

A GREAT UNION MOVEMENT

Thirty church organizations, comprising the Sunday School Council of Evangelical Denominations, have united for a great Teacher Training Drive, to be carried on during the months of September and October of this year. All of the denominations have given much study to the problem of getting trained teachers and have had some success, but with all the effort made a large number of the teachers of our Church Schools are still untrained. Our church leaders, taking note of world events, see more clearly than ever before how fundamental it is, that the youth be brought to live in the spirit of Jesus Christ. This vision has brought to us a new appreciation of the work of the teacher in the Church School, and a determination on the part of church leaders to give the best possible training to the teachers who have the responsibility of this important task.

As the National Council has committed to the Education Society all the work in connection with the Church School formerly done by the Congregational Sunday School and Publishing Society, save that of organizing new schools, this Drive will be under the direction of the Education Society. It has a strong field force covering the whole of the country, so that its secretaries can give leadership to the movement. The Society has prepared excellent literature which gives full instructions for making the Drive, and has ready complete courses of study for all classes preparing to teach. Information concerning the Drive has already been sent by the District Secretaries of the Society to all pastors and superintendents, and every aid possible will be extended to the churches by the Secretaries in order to make this movement effective.

The goal sought in the Drive is to get our churches to make teacher training a part of the regular program of the church life for all time to come. In this campaign churches are asked to (1) organize a class of young people which shall meet at the church school hour and shall pursue the Pilgrim Course in Teacher Training; (2) to have the teachers now teaching meet during the week to take a course of study; (3) if practicable and desirable to help in the organization and maintenance of a community class for advanced work in teacher training.

It is important that the classes organized be registered with the Education Society through the offices of the District Secretaries or the State Conference in case they care for the Church School work, in order that there may be an adequate follow-up plan to keep the classes working. The Education Society undertakes to do this for the denomination, and will also conduct examinations and give certificates and diplomas to those who satisfactorily complete the courses of study.

This Drive comes at a most opportune time. The world now stands aghast at the doings of a people who have had for forty years what seemed to be the finest system of educa-

tion, secular and religious, that the world has known. The morals of the people trained under this system have broken down—these people have proven themselves barbarians and not infrequently they have acted worse than beasts.

What is the trouble with the schools of Germany? They have trained men to be efficient in material things, but they have utterly failed to give them real ideas in the relationships of life—they have failed to train the sympathies. They have produced brutes. Their fundamental lack is the spirit of Jesus Christ.

We have done a fine piece of work in secular education; not that we are perfect or have already attained but we follow after to make the most of secular education. We are slack on christianizing the youth. In the things of religion we have been obsessed with the idea that if the youth grew up naturally he would be all right and we meant by that little or no teaching in religion.

Our parents are not to any large extent interested in the matter. They care for buisness, society and amusements; they turn secular education over to the public school and religious education to the church school and bother themselves little about either one. Our ministers can do little toward christianizing the youth because the parents give so little opportunity. The public school teachers are in a majority of cases teaching morals but in the nature of the case they cannot teach religion. There are evidences that we are going to bring the parents to help in the task of religious education and we shall soon have in practically all our American communities week-time instruction in religion. Both these forces will join the church school in its great task.

In the mean time we have the church school. It has done a great work under difficult circumstances. Its teachers have the pupils but once a week, the equipment is meager and there is often much of confusion because all the classes must meet in one room. If any teacher should be proficient that one should be the church school teacher. So this drive comes at the right moment to help us to have effective teachers to prepare the youth for the great period of reconstruction that will come after the war. There is not much use to reconstruct the world unless it is to be conducted more completely in the spirit of Jesus than it has been in the past.

If your church and school have not taken up this Drive this is another invitation for you to begin. Write at once to your District Secretary or your State Conference office for literature and other help in starting the campaign.

STUDENTS IN TRAINING AND ON THE FIRING LINE

By Dean Agnes M. Taylor

The Congregational Churches of the United States have in Chicago a training camp for women officers. Ths camp, The Congregational Training School for Women, is filled with volunteers from New Hampshire, Kentucky, and the central and middle western states. They have enlisted in the campaign for Christian World Democracy, and in the confidence that commissions await them in many churches and mission fields. They are graduates of colleges, normal and other professional schools or high schools, and average from twenty to thirty-five years of age. Some were experienced teachers, business women and church workers before enlistment.

The officers in command of the various departments are well-known in Congregational quarters. The Board of Directors follows the lead of its new president, Mr. J. W. F.

Davies, Director of Religious Education in the Winnetka Community Church, since Dr. Wm. T. McElveen's transfer to another post. Orders are given to the students by President Ozora S. Davis of Chicago Theological Seminary in Parish Visiting, and Using the Bible in Public Address; by Dr. Graham Taylor of Chicago School of Civics and Philanthropy, and Miss Grace E. Babcock, Executive Secretary of the Training School, in Sociology and Church and Community Service; by Dr. J. A. Jenkins, Dean of Union Theological College, and Rev. Ernest Pye of Marsovan, Turkey, in the Bible; by Dr. Robert W. Gammon in the Psychology of Religion, and by other strong men and women in Church History, Missionary Education, Religious Education and Church Efficiency. Weekly drills in practice teaching are required in settlements and churches. Setting up exercises are a part of the daily routine. They consist in the "Morning Watch," family prayers, and chapel services, and required out door exercise. By such specialized training Congregational young women are being prepared for constructive work on the second line of defense.

"Oh, I wish I could do something nearer the front!" exclaimed the daughter of an old sea captain at the Red Cross rooms. Others promptly agreed, adding, "Oh, yes, don't you wish we were boys?" A Training School recruit quickly replied, "No, indeed, we've got a big enough task to challenge all our powers as women."

"Right she is!" say those who have been called to the trenches, and are now valiantly leading in the struggle to make their churches power-houses of righteousness. Some of their ministers have already gone "over the top" to France and have left them in charge of most of the activities of the church. For five months a Wisconsin Church has loaned its minister to the Y. M. C. A., and a 1917 graduate has been "holding the fort with the aid of the janitor." On "Go to Sunday-school" Sunday, a large class of boys gave "The Class that Built Itself." Rehearsals were sandwiched in between eating box lunches and making scroll-saw animals.

The same group, near Thanksgiving, made a mammoth ship out of tops and horses of the dining-room tables, assisted by the volley ball standards, a ball of twine for rigging, and four huge American flags which draped the entire ship. On Thanksgiving Sunday morning while the Junior Department of the Sunday-school sang "Come Ye Thankful People Come," the classes brought their gift. The ship was manned by three of the boys, two dressed as sailors, and one as a soldier. They took the baskets and boxes and packed them away in the ship. The result was a big offering for the Associated Charities.

Another 1917 graduate, in addition to church clubs and classes of many kinds, is giving first lessons in patriotism to a group of foreign young men at Friendly House. She writes: "They listened with as much interest as children to a fairy story while I told them of events in American history, and eagerly heard about the coming of the Pilgrims and the reasons for observing Thanksgiving Day."

So in many stations along the firing line the graduates of The Congregational Training School for Women are doing their bit through the churches in helping to develop Christian citizens.

THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Office: 287 Fourth Avenue, New York.
Rockwell Harmon Potter, D. D., President; Charles E. Burton, D D., General Secretary; Charles H. Baker, Treasurer.

THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY IN THE WORKING WORLD

IN connection with the various paths and phases of missionary labor, the question naturally arises, "What is the Congregational Sunday School Extension Society doing among such workers as lumbermen, miners, farmers, mill workers, fishermen and day-laborers?" Because of the nature of the work of this Society it is not easy to be specific and concrete. The reason for this is readily seen when the functions of the organization are understood.

Functions of the Society

The Society has two chief functions, namely, (a) to start new Sunday Schools, and (b) to aid weak Sunday Schools. Its work therefore, must be very largely in new communities or in sparsely settled regions. The largest call for its services also is where there are children. Naturally, therefore, the Society would do comparatively little work among lumbermen, who live in camps rather than in homes, and where there are no children to speak of; not much work among mill workers because they live in centers of population where the church is established and aid is not likely to be needed, and in the nature of the case, the Society would not have outstanding examples of permanent activities among particular groups of workers as such. Rather the genus of the Society makes it the pathfinder, the gleaner and the handmaid of the church.

As a Pathfinder

In the new community the Sunday School naturally precedes the church; the community may or may not prove to be a permanent one, and the Sunday School extension worker goes into it, gathers the people together, especially the children, establishes a Sunday School, sees that it is properly officered, keeps in touch with it by correspondence, and if occasion requires, revisits it at frequent intervals, until it either grows into a church or change in the community makes its further continuance unnecessary.

Since the big field of the Sunday School Extension Society is the new community, that region of the United States which lies west of the Mississippi River constitutes its chief field of action. Along all new railway lines new towns and villages spring up. With the introduction of dry farming and the installation of irrigating plants, new communities of considerable size appear in very short periods of time. Considerable communites spring up in fruit-growing regions in the West. New mining developments, especially in the Rocky Mountain region, are constantly bringing new communities into existence; so also the cut-over lumber regions in Michigan, Wisconsin, Minnesota and in the farther West, invite the pioneer to establish his home where initial difficulties

mean that the community will be sparsely settled for years, but where riches will reward patient endeavor. The workers of the Sunday School Extension Society hold themselves in readiness to enter such new communities wherever the need seems to call. In other words, the Extension Society becomes the pathfinder, preparing the way for the entrance of the Home Missionary Society and the establishment of churches. In most communities, therefore, its service is of a temporary nature, since with the establishment of the church as a rule its work is done.

A SUNDAY SCHOOL GROUP AT COW CREEK, ORE.

But the new community is not confined to the new region. The new city suburb is more in evidence today than the new rural or village community. The Sunday School Extension Society, therefore, finds one of the most important branches of its work to be that of going into the rapidly growing city communities, assembling the children, and so far as possible, the adults, for their first religious exercises, ordinarily the Sunday School session. So important has this work become that the Sunday School Extension Society has joined with the Home Missionary Society and the Church Building Society in employing a Director of City Work. It is the business of this official to go into a city community and organize a Sunday School, a church if it is needed, procure lots and make plans for church building, so that the Sunday School may be housed and grow into a church as rapidly as possible. As examples of this type of work there might be mentioned the Cleveland Park Church of Washington, D. C., where within the year a Sunday School was organized and has grown into a church of large promise; and leaping to the Southwest, the organization of the First Congregational Church of Phoenix, Arizona, the capital city of that state, where a Sunday School worker first organized a Sunday School, and then followed it on into its development into a church, assisting it to secure property through the aid of the Building Society. A very great enlargement of this type of work should be provided for in the immediate future.

As a Gleaner

Again, Sunday Schools can be maintained where churches cannot exist. In many sparsely settled regions there are not enough people to maintain a church with a settled pastor, even for a part time service, but wherever anyone can be found with sufficient leadership to serve as

superintendent a Sunday School can be maintained, even in the sparsely settled regions. This applies chiefly to the ranching country of the great West, but the marginal regions of the older sections of the United States afford almost equal demand for this type of work. A few years ago the Home Missions Council made a survey of fifteen states in the triangle included in lines drawn from Minnesota to Washington, to California, to Minnesota. The returns in this survey were not complete, but on the supposition that the ratios which maintained in the area reported also hold in the area from which reports were not received, there were approximately 15,000 school districts in those fifteen states in which no religious service whatever was regularly conducted, and some 10,000 of these more than four miles removed from the nearest religious services. This gives some idea of the need for the gleaner in the wide field. All of these are small communities; in most of them the maintenance of a church with regular preaching services would not be justified, but in practically all of them there is occasion for the Sunday School, and into such communities the Sunday School extension workers are constantly going.

As a Handmaid

Very much of the work of the Sunday School Extension Society is assisting other institutions and organizations in carrying on their work. In starting Sunday Schools the Sunday School Society assists the Home Missionary Society and the local church. In aiding weak Sunday Schools in scattered communities the Society aids the neighboring church or the Home Missionary Society to reach people who otherwise would be beyond their reach. Further aid is given to the church and to the Home Missionary Society by furnishing Sunday School literature in the nature of lesson helps and Sunday School periodicals to churches, schools and general workers, where money is not otherwise available for the purchase of these helps. The Sunday School Extension Society does not run a publishing business, but it does help the Sunday Schools pay for their material. Naturally, this work is done where the people are either very few in number or where they are poor financially. Besides the normal community in sparsely settled regions this work includes the rural regions of the South for both white and colored people, the mountaineers of the South, immigrant communities throughout the country, and the Islands of Porto Rico and Hawaii.

As a special form of aid to churches and the Home Missionary Society the Sunday School Extension Society is joining with the latter organization in securing a Director of Immigrant Work, who shall promote Sunday School organization among immigrant groups, and a Director of Rural Work, whose function will be the organizing of larger parishes in which outlying communities will be given Sunday School work in connection with neighboring churches.

If then we seek the answer to the question with which we started it is obvious that the major portion of the work of the C. S. S. E. S. is among farmers, ranchmen and miners, while not an inconsiderable amount of work is done in initiating activities in all kinds of communities throughout the United States. The work among the miners embraces activities in Pennsylvania, Michigan, Minnesota, Montana, Colorado, Wyoming, Utah, New Mexico, Arizona, California and other states. The bulk of the general work is in the district west of the Mississippi River and in the South, while the work in the cities, among immigrants, and that of the rural specialist lies chiefly in the East and Middle West.

This work is largely a "casting of bread upon the waters," but it is sure to return after few or many days.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.
Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

COMPARATIVE STATEMENT OF CURRENT RECEIPTS BOARD OF MINISTERIAL RELIEF

for the seven months ending July 31, 1917 and 1918.

	Churches	Women's Societies	Sunday Schools Y.P.& C.E.S.	Associations & Conferences	State Societies	Individuals	Income from Endowment	TOTAL
1917	$10,849.90	$1,877.35	$1,135.17	$479.83	$7,976.11	$2,465.77	$26,050.01	$50,834.14
1918	10,131.63	2,128.06	1,086.66	700.21	6,980.60	2,824.73	33,838.01	57,689.90
Increase		$250.71		$220.38		$358.96	$7,788.00	$6,855.76
Decrease	$718.27		$48.51		$995.51			

NOTE.—Donations, Conditional Gifts and Legacies received for the permanent Endowment during the seven months ending July 31, 1918—$10,653.97.

THE RECEIPTS

The comparative statement printed above shows a decrease in three items of receipts, totaling $1,762.29. But for the increase in amount received for interest, the total receipts, as compared with July 1917, would show a serious deficit.

That the receipts from the churches are less, is a discouraging fact. At the same time we fully realize the great demands made upon the churches in this supreme crisis of our country and the world. We are sure, too, that the churches will not economize at the expense of the aged and feeble. We confidently expect the churches to rally to the support of the veterans in the Fall.

There are some forms of Church activities and expenses which might be temporarily suspended in these times ,but surely we cannot suspend our gifts which furnish food, clothing, medicine, care and shelter to the veterans of the ministry. This claim is imperative and sacred.

During the past two years, many of the Board's pensioners have repeatedly asked for an increase in their pensions. Their requests have been modest and just. The increased cost of all the necessaries of life have borne dreadfully hard upon all whose incomes have been small and could not be increased.

We intend to ask for a larger Christmas Fund than ever, in December, so that its checks to the pensioners may really be an increase in their regular pensions for 1918. The Christmas checks are always in addition to the regular pensions. We ask all the friends of the retired ministers, to keep in mind the coming appeal for the Christmas Fund. Gifts to this Fund may be sent in at any time and will be so credited. If it is easy to give now, why not do it at once?

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

WANTED—CHRISTIAN AMERICAN HOMES

Thoughtful men and women are agreed that in these days, time and energy and money should be spent where the need is greatest or where the results to be achieved are of strategic value.

In the by-gone days, the Mayflower landed on our shores. One hundred and one earnest souls who were seeking a place where they might worship God according to the dictates of their own consciences. Eighteen of that number were women. During that first hard winter fourteen of these women passed into the great beyond, leaving four staunch souls who are the Pilgrim mothers of this great nation. Their souls are marching on, but we their daughters are called upon to complete their work.

In these days of "drives" for money with which to carry on the war, the caring for our boys "over there" appeals to every mother's heart. Next to our ardent support of all war measures, no more patriotic or statesmen-like duty rests upon us than that of Americanizing our foreigner, and bringing him into intelligent sympathy with our highest ideals of a Christian democracy.

In the Americanization of the many races in this country both the conditions of great need and the paramount value of results are obvi ous.

Can one imagine a finer memorial to our Pilgrim mothers of the past than the administration building, which has been erected for the Schauffler Missionary Training School? Here immigrant girls are trained for service among their own people, the Pilgrims of today. Should not these foreign-born people who have come to our shore seeking a home, appeal to the hearts of the mothers of our Congregational churches, as we hear, across the span of years, the voice of the Pilgrim mother calling to us?

In the Tercentenary plan of our denomination the Woman's Federation has been given a splendid objective for its share in the great celebration. The National Council voted that the Federation raise the money for the erection and endowment of a new administration building for the Schauffler Missionary Training School.

The territory has been divided into three districts; central, eastern and western, with a chairman for each. The Federation is asking that beginning with October, 1918, for three months all state unions endeavor to meet their assignements; that New Year's Day, 1919, may see the entire amount $125,000, provided for and, so far as possible, paid in.

To this end the committee in charge deems it advisable to have a Schauffler Drive, commencing on the first day of October. Will state workers kindly see that every auxiliary is told of this national undertaking and that every Pilgrim daughter is given the privilege of doing her bit, if not her utmost, for the Tercentenary Fund. Keep constantly before your church that we need $125,000 and that $46,893.17 is already paid in.

Perhaps you will have questions to ask. The chairman of your district is prepared to answer them. You have heard from her. Has she heard from you?

Central Division—Mrs. Charles

Hutchison, 341 W. Oakland Ave., Toledo, Ohio.

Eastern Division—Miss Dora H. Moulton, 9 Hill St., Portland, Me.

Western Division—Mrs. W. J. Pell, Claremont, Cal.

OUR BOX WORK

Four years ago, when the war began, the Box Department of the C. H. M. S. was the first to be affected. Over forty churches who had accepted Home Missionary families to clothe, decided to return them and to put all their activities into Belgium Relief. It has been interesting since to notice the fluctuations in this department and to realize that now nearly all the churches have settled down to a larger program of giving, and the Home Missionary, instead of being passed by, is included in the effort to "Keep the Home Fires Burning." The recent correspondence has brought these cheering evidences into the office:

> "The women of our Guild decided to adopt the family of ..... I have written to say that we cannot do as much sewing as formerly, because the call from Belgium, France and our soldiers is so urgent, but our missionary committee will do its best for the missionaries as we feel it is a responsibility we must make an effort to meet."
>
> "I am afraid the war work that is absorbing our women is affecting the shelves of our Home Missionary lockers, usually so crowded with nice things, but this year, alas, we are like Old Mother Hubbard's cupboard. What we want to impress upon our church workers is that our Home Missionary work is all a part of the one great cause, for the missionary pastors are training the next generation to be good, patriotic citizens and are helping them with their outfits, and if we can stand back of them, that is doing our part."

TOPIC FOR OCTOBER

ROADSIDE SHRINES

Congregational Church Building Society

1. Hymn: "I Love Thy Kingdom, Lord," "Like a mighty army" (verse No. 3 "Onward Christian Soldiers.")
2. Responsive Reading—Psalm 84.
3. Brief Paper—Famous Churches of the Old World.
4. Hymn: "Oh where are Kings and empires now."
5. Reading—"The Landing of the Pilgrims."
6. Brief Paper—Historic Churches of America.
7. Hymn: "The Church's One Foundation."
8. What is the Congregational Church Building Society and whom does it help?

   Read in unison, that on the blackboard and singly from the prepared cards, also have told briefly the stories by Rev. W. W. Leete, "Saving the Remnant"—a leaflet—and "Why He Waits," found in the "Congregationalist" of May 30, 1918, or other applicable to the subject.
9. Hymn: "Crown and Thrones may perish" (verse No. 4 "Onward Christian Soldiers.")
10. Prayer:

    Preparation for Roadside Shrines:—A collection of pictures of famous Churches to hang on wall of meeting place; Cards—a good number, enough for each attendant to have one.

    Old cards of invitation or announcement and advertising will serve, pasting over the printing a picture of a church and an item bearing on the subject. Pictures and items may be cut from "The American Missionary," "Homeland Calendar" and from leaflets that may be obtained from office of Congregational Church Building Society, 287 Fourth Ave., N. Y.

    Have written on the blackboard, cardboard or manila paper—

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Carries help to needy churches when they build
Causes joy to homeless pastors by its parsonage loans

Creates new sources of supply for mission fields
Craves a contribution from every church member

Brings churches out of debt by paying last bills
Broadens fellowship and multiplies power for world-wide service

Saves the life of many a church ready to perish
Stirs up churches to do their best to match its aid

AS TO PROGRAMS

"Preparedness" has been a well worked word of late but it is just the one that should be kept in mind when a program is to be presented to a Missionary Society.

A program previously, properly prepared, promptly and pleasingly presented, not prefaced with preliminaries, will probably prove profitable and promote progress!

Department of Young People's and Children's Work

CONFERENCE REPORTS

This is the month in the year when societies are eagerly looking forward to hearing the reports of delegates who have attended some one of our great summer missionary conferences. As a suggestion to the delegates making these reports we reprint the following outline, prepared by Miss Gertrude Hutton, and printed in the June Number of this department:

1. Name of conference, auspices, date, place. 1 min.
2. Purpose. 1 min.
3. Attendance, character. 2 min.
4. Description of conference scenes. 3 min.
5. Leaders. 2 min.
6. Program, speakers, topics, quotations. 14 min.
7. Stimulus, personal and general. 3 min.
8. Resolutions, recommendations, suggestions with local applications. 4 min.

If this outline is followed, the report will be found to be well-balanced, with due emphasis upon necessary and essential details. The meeting at which such a report is presented should be most carefully planned. A union meeting of neighboring societies would prove inspiring by its very numbers, and at the same time afford an opportunity for many to profit by the delegate's enthusiasm and suggestions. If possible, the hymns sung should be those used at the Conferences. If the delegate was a member of one of our Girls' Camps, special effort should be made to make clear the camp life and spirit. Societies which were not able to send delegates to any conference should consult their State Union officers and see if there is not someone in their neighborhood who could come to them and give a report. The inspiration and enthusiasm aroused by these great gatherings should be brought home to as wide a number of our local societies as possible, that our winter's work may be made deeper and more vital, and that an increasing number of societies may be aroused to the importance of being personally represented at some conference another year.

KAYOPHA

The success of Camp Kayopha at our Summer School of Home Missions at Northfield this year was most gratifying. Forty-five were enrolled as members of the camp—the largest number in its history—Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New York and New Jersey were the states represented, Connecticut leading with a registration of fifteen. The life of the camp was marked by an earnest desire on the part of the delegates to gather suggestions and inspiration for those at home, and by a deepening of the personal religious life of the girls themselves. Friendships were formed which will not easily be broken, and many went home with the firm determination to return next year and help to make the Camp even better and stronger.

"GOALS FOR 1918-1919"

Under this heading the Federation has recently issued a leaflet, outlining plans and suggestions for Children's and Young People's Work during the coming year. The Path of Labor as the text book for our young women, Jack-of-all-Trades and the Here and There Stories for the children, the Tercentenary Chart in every Sunday School, and handwork for both old and young are among the points emphasized. Schauffler, Conquest Program and our great denominational Tercentenary Program are also put forward. Write to the Federation office for copies of the leaflet and give to it as wide a distribution as possible.

Missionary Education Movement Material

In addition to the material for Junior Societies listed in the leaflet mentioned above, some exceedingly helpful material can be obtained from the Missionary Education Movement. "Stories of Brotherhood" by Harold Bunting contains short accounts of men and women" who, in recent years, have helped to make the world more like a happy and loving home." "Work Around the World" is a picture sheet that has been especially prepared for use in connection with this book, but it may also be used as a basis for story telling or lesson illustration. Price, 10 cents. "Helper Picture Stories" are a group of stories, each splendidly illustrated by a large picture of some of the workers who are making the world better. Primary Mission Stories and Junior Mission Stories by Miss Margaret Applegarth are also exceedingly helpful. For further information address the Missionary Education Movement, 160 Fifth Avenue, New York City.

ACKNOWLEDGMENTS OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for June, 1918

The Daniel Hand Educational Fund for Colored People

Income for June from Investments	$6,792.00
Previously acknowledged	46,024.42
	$52,816.42

Current Receipts

EASTERN DISTRICT

MAINE—$272.46.

Calais: Ch., bbl. goods for Greenwood, S. C. **Farmington:** M. F. C., 5. **Freeport:** Ch., 4. **Gardiner:** Ch., bbl. goods for Greenwood, S. C. **Limerick:** Rev. G. A. M., 2. **North Bridgton:** Ch., bbl. goods for Greenwood, S. C. **Portland:** Bethlehem Ch., for Lexington, Ky., 4; Seaman's Bethel Ch., 75.50; Second Parish Ch., bbl. goods for Greenwood, S. C.; Williston Ch., 100. **Sanford:** Ch., bbl. goods for Greenwood, S. C. **South Bridgton:** S. S., 3. **So. Freeport:** Missionary Soc., bbl. goods for Greenwood, S. C. **West Brooksville:** Ladies' Aid Soc., 2. **Woodfords:** Ch., bbl. goods for Greenwood, S. C.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treas. **Auburn:** High St., 1; Sixth St., 3.40. **Bath:** Winter St., Jr. Lookouts, 2.50. **Deer Isle:** Sunset S. S., 45c. **Hallowell:** 1.50. **Orono:** Jr. C. E., 2. **Oxford:** 6.80. **Patten:** 1. **Portland:** High St., 5.92; State St. Ev. Guild, 1.70; Second Parish, 6.37; Primary S. S., 1.22; Williston, 25.50; Woodfords, Annex, 5. **Princeton:** S. S., 4.20. **South Portland:** Bethany, 2; S. S., 3. **Westbrook:** Warren, 3.40. Total, $76.96.

NEW HAMPSHIRE—$72.05.

Chester: Ch., 27.55. **East Alstead:** Ch., 5. **Epsom:** Union Ch., 2. **Hancock:** Ch. and Friends, 10. **Hinsdale:** Rev. G. A. R., 1. **Jaffrey:** Ch., 16. **Manchester:** Mr. I. H., for Proctor Academy, 5.50. **Rochester:** S. S., Lincoln Mem., 5. **East Alstead:** Ch., 5. **Epsom:** Union Ch., 2. **Hancock:** Ch. and Friends, 10. **Hinsdale:** Rev. G. A. R., 1. **Jaffrey:** Ch., 16. **Manchester:** Mr. I. H., for Proctor Academy, 5.50. **Rochester:** S. S., Lincoln Memorial, 5.

VERMONT—$1,069.00.

(Donations $879.78, Legacy $189.22)

Brattleboro: Centre Ch., S. S., 16.62. **Cambridge:** Ch., 1. **Franklin:** Ch., 13.30; S. S., Lincoln Mem., 7.70. **Moretown:** South Duxbury, Ch., 2,10. **North Bennington:** Ch., bbl. goods for Dorchester Academy. **Northfield:** Ch., bbl. goods for Dorchester Academy. **North Pownal:** Ch., 4.73. **Ripton:** Ch., 78c. **Vergennes:** Ch., box goods for Dorchester Academy.

Congregational Woman's Home Missionary Union of Vermont, Mrs. John C. Puffer, Treas. **Barre:** 10. **Barton:** 10. **Bellows Falls:** 28.85; S. S., 8.10. **Bennington:** Second, 9.50; Young Women, 6.65. **Brandon:** 10. **Brattleboro:** Central, 25; Children's Fair, 35. **Brookfield:** First, 10. **Burlington:** First, 45; College Street, Daughters of C., 7.50. **Cabot:** 2. **Cambridge:** 5.10. **Castleton:** 7. **Cornwall:** 3.56. **Coventry:** H. M. S., 5; S. S., 2.50. **Danville:** 10. **East Arlington:** 2; (Rupert), 2. **East Charleston:** 3.98. **East Corinth:** 5. **Enosburg:** H. M. S., 5; Y. P., 2. **Essex Junction:** 20; Dorcas Circle, 5; W. M. S., 2.50. **Ferrisburg:** 7.08. **Georgia:** 3. **Granby:** C. E. Soc., 1. **Greensboro:** 8.60. **Irasburg:** 2. **Island Pond:** 1. **Jeffersonville:** H. M. S., 2.80; S. S., 2.20. **Jericho:** 5. **Jericho Center:** W. M. S., 11; Y. P., 2.25; Junior & Primary, 10. **Johnson:** W. M. S., 10; S. S. Class, 3. **Ludlow:** 10. **Lyndonville:** 5. **Middlebury:** 10. **Montpelier:** 15. **Morrisville:** 4. **Newbury:** W. M. S., 10; C. E. Soc., 5. **Newport:** 2.30. **North Bennington:** 10. **North Craftsbury:** 10. **Northfield:** 5. **Norwich:** 5.25. **Orleans:** W. M. S., 15; Sun. Circle, 4. **Orwell:** H. M. S., 28.75; C. E. Soc., 12.50. **Peacham:** 10.75. **Peru:** 5.50. **Pittsford:** 10. **Richmond:** 2.40. **Rochester:** 13. **Royalton:** 10. **Rutland:** H. M. S., 33; Earnest Workers, 10. **Salisbury:** 10. **Saxton's River:** Ladies' Aid, 7.50; S. S., 2. **Shoreham:** 10. **South Royalton:** 5. **Springfield:** 30. **St. Albans:** 15. **St. Johnsbury:** Center, 2.50; North Ch., 10; So. Ch., Mrs. R. P. F., 20; So. Ch., S. S., 3.75; So. Ch., Woman's Assoc., 25. **Stowe:** 4. **Swanton:** 5. **Twonshend:** 7. **Underhill:** 5. **Vergennes:** (in memory of A. L. B.,) 5. **Waitsfield:** 5. **Waterbury:** 8. **Westfield:** 1.42. **Westford:** Daisy Circle, 5. **West Glover:** 6. **Westminster:** West, 14.60. **Westmore:** 3. **Woodstock:** 20.16. Total $833.55.

Legacy

Barnet: Caroline Holmes, by Nelson Bailey, Exec., $567.64 (Reserve Legacy 378.42), 189.22.

MASSACHUSETTS—$5,250.42.

(Donations $3,137.46, Legacies $2,112.96)

Auburndale: C. E. Soc., 5. **Boston:** Central Ch., 160; Union Ch., H. M. Aux. bbl. goods for Marion, Ala.; C. F. J., for Talladega College, 15; H. A. W., for Talladega College, 50. **Brookline:** Harvard Ch., 60.02; Leyden S. S., 20. **Cambridge:** North Ch., 84.75; L. B. C., for Student Aid at Wilmington, N. C., 20. **Dalton:** Ch., 210; S. S., Lincoln Mem., 2. **Duxbury:** Pilgrim Ch., C. E. Soc., for Hospital at Humacao, Porto Rico, 3. **Fitchburg:** Rollstone Ch., 42.77. **East Weymouth:** Old North Ch., box goods for Marion, Ala. **Greenfield:** Ch., 5.50. **Groton:** W. H. M. S., bbl. and box goods for Greenwood, S. C. **Hinsdale:** First Ch., 22.86. **Housatonic:** Ch., 23; Mrs. R., 10. **Leominster:** Pilgrim Ch., 56.49. **Leverett:** S. S., Lincoln Mem., 2. **Lincoln:** Ch., 241. **Melrose:** L. A. Soc., bbl. goods for Gregory Institute. **Newbury:** Byfield Ch., 2.40; First S. S., 4.56. **Newburyport:** Belleville Ch., 8.63. **North Adams:** Ch., 90. **Northampton:** First Ch., 158.74. **Northboro:** First S. S., 4.82. **Pittsfield:** First Ch. of Christ, 268:11; First S. S., for Lexington, Ky., 18; Mrs. C. H. C., for Talladega College, 10. **Reading:** "A Friend," 1. **Revere:** Beachmont Ch., 10. **Roxbury:** W. M. Soc., bbl. goods for Pleasant Hill, Tenn. **Royalston:** First Ch., C. E. Soc., for Humacao Hospital, P. R., 1.29. **Salem:** Crombie Street Ch., 20; Tabernacle Ch., 137.50;

Tabernacle Ch., Light Bearers, 10. **South Braintree:** Ch., 14. **South Hadley:** Ch., 45. **Springfield:** North Ch., M. S., for Lexington, Ky., 5; Park Ch., Kings Daughters, bbl. goods for Greenwood, S. C.; South Ch., 207.53; Dr. R. F. E., for Tillotson College, 10. **Sunderland:** First Ch., 44. **Taunton:** Trin. Ch., 35.75. **Wakefield:** First Ch., 61.90. **Webster:** First Ch., 18.50. **Westboro:** Evangelical Ch., S. S., for Saluda, N. C., 6.10. **West Boxford:** Second Ch., 9.25. **Westhampton:** Ch., 51. **Westminster:** First Ch., 6.89. **West Stockbridge:** Village Ch., 5.10. **Whitinville:** A. H. W., for Talladega College, 20. **Worcester:** Central Ch., for Tougaloo College, 15; G. I. A., for Talladega College, 50; Union Ch. S. S., box and bbl. goods for Gregory Institute,

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas. W. H. M. A., for salaries, 754.

Legacies

Northampton: A. L. Williston, 833.33. **Plymouth:** Amasa Holmes, 7.25. **Salem:** Joseph H. Towne, 4. **Watertown:** J. T. Kimball, 318.38. **West Brookfield:** Ella M. Sherman, (3,000 less tax 150,) 2,850; (reserve legacy 1,900) 950.

RHODE ISLAND—$100.00.

Providence: F. W. C., for Talladega College, 100. **Rumford:** W. M. Soc., bbl goods for Pleasant Hill, Tenn.

CENTRAL DISTRICT

CONNECTICUT—$2,441.56.

(Donations 797.24, Legacies 1,644.32)

Bristol: Ch., 100. **Canaan:** Pilgrim Ch. W. M. S., bbl. goods for Greenwood, S. C. **Deep River:** Mrs. A. R. M., for Pleasant Hill, 10. **Foxon:** Ch., 7. **Greenwich:** Second Ch., 30; Second S. S., 8.26; "A Friend," 25; "A Friend," 10. **Groton:** Ch., 6.45. **Hartford:** Center Ch. S. S., for Joseph K. Brick School, 34.64; Second Ch. of Christ, 72.25. **Huntington:** Ch., 12.65. **Lyme:** Old Lyme First Ch., 10.17. **Middletown:** First Ch., 19.40. **Middletown:** M. A. H. B., for Talladega College, 10. **New Britain:** South Ch., W. M. S., box goods for Greenwood, S. C.; I. A., for Lexington, Ky., 5; F. G. P., for Talladega College, 50. **New Canaan:** W. M. Soc., 5; C. E. Soc., for support of Nurse at Ryder Memorial Hospital, Humacao, P. R., 5. **New Haven:** Center Ch., S. S., 20; S. A. H., for Lexington, Ky., 15. **Nepaug:** C. E. Soc., for Gregory Institute, 10. **Putnam:** Second Ch., 19.42. **Ridgefield:** L. A. Soc., for Gregory Institute, 5. **Rockville:** J. S., 40; Miss J. A. W., for Tougaloo College, 3. **South Manchester:** Center Ch., two bbls. goods for Talladega College. **South Norwalk:** M. E. H., for Lexington, Ky., 10. **Taftville:** F. B. R., for Lexington, Ky., 20. **Talcottville:** Ch., 130; S. S., 10. **Thomaston:** S. S., 11. **Unionville:** First Ch. of Christ, 22. **Wallingford:** Mrs. J. B. D., 1. **Watertown:** L. B. Soc., 10; S. S., 30; G. N. G., 10; for Lexington Ky. **Warren:** Ch., 9. **Winsted:** G. M. C., for Talladega College, 1.

Legacy

Berlin: Julia Hovey, 1,644.32.

NEW YORK—$971.02.

Aquebogue: Ch., 9.03. **Brooklyn:** Central Church, Young People's Association, 10; Dr. F. B. O., for Talladega College, 2.50; L. C. W., for Talladega College, 5; W. R., for Talladega College, 10; H. T., for Talladega College, 10. **Buffalo:** First Ch., M. E. Logan Circle, box goods for Marion, Ala. **Lockport:** East Ave. Ch., W. H. M. S., bbl. goods for Marion, Ala. **Maine:** First Ch., 6.62. **New York:** Bethany Ch., S. S., 10; Forest Ave. S. S., for support of nurse at Humacao Hospital, Porto Rico, 5; Miss C. G. N., box goods for Greenwood, S. C.; F. A. Palmer Fund, for Tougaloo College, 500; R. H. S., for Talladega College, 25; J. M. W., for prizes, Talladega College, 15. **Paris:** Ch., 7. **Prospect:** Ch., 5. **Pulaski:** W. M. S., bbl. goods for Greenwood, S. C. **Rochester:** South Ch., 25. **Sidney:** L. M. S., for Marion, Ala., 10. **Tallman:** Willing Workers, bbl. goods for Marion, Ala.

Woman's Home Missionary Union of the State of New York, Mrs. W. A. Kirkwood, Treas.

Bedford Park: C. R., 5. **Brooklyn:** Parkville, L. A., 10; Plymouth, W. G., 75. **Canandaigua:** W. H. M. S., 25. **Elmira Park:** C. E., 20; St. Luke's Class No. 3, for S. A., at Rio Grande Industrial School, 65. **Fairport:** C. R., and Primary, 10. **Gloversville:** Jr. Dept., for S. A. at Grand View, Tenn., 10; Mr. and Mrs. Silvernail, in memory of their boy, for scholarship at Grand View, Tenn., 50; S. S., 5.87; Frank Burton Class, 10; Blue Birds, 5. **Maine:** W. M. S., 3. **Niagara Falls:** Central, from various friends, for Piedmont college, 4. **Richmond Hill:** W. S., 8. **Woodhaven:** First, W. S., 10. Total, $315.87.

NEW JERSEY—$148.96.

Cranford: Mrs. A. B., 50c; Mrs. L. E. J., 50c; E. W., 50c; Mr. and Mrs. J. H. W., 1, for victrola at Gloucester School. **Glen Ridge:** Ch., package goods for Talladega; Boy Rangers of America, for Fort Berthold Mission, 30. **Montclair:** First Ch., Woman's Guild, box and bbl. goods for Greenwood, S. C.; Boy Rangers of America, for Fort Berthold Mission, 20; Watchung Ave. Ch., goods for Greenwood, S. C. **Newark:** Belleville Ave. Ch., 36.36. **Westfield:** Ch., 50. **Nutley:** Saluda Circle, for Saluda, N. C., 9.10. **Passaic:** Ch., 1. **Westfield:** W. M. S., bbl. and box goods for Greenwood, S. C.

PENNSYLVANIA—$2.25.

Clifford: Ch., 2.25.

DISTRICT OF COLUMBIA—$87.50.

Washington: First Ch., 87.50.

OHIO—$474.83.

Akron: First Ch., box goods for Talladega College; E. S. S., for Talladega College, 10; C. W. S., for Tougaloo College, 25; West Ch., 22.25. **Bellevue:** Ch., 5. **Berea:** Ch., 11.90. **Canton:** Ch., 13.15. **Cincinnati:** D. A. R., for Grand View, Tenn., 7. **Cleveland:** Archwood Ave. Ch., 25; Cyril Ch., 7; Grace Ch., 2.17; The Park Ch., 12; I. B. Club, for Marion, Ala., 1.50; P. L. F., for Tougaloo College, 10. **Columbus:** South Ch., 4.36. **Oberlin:** T. H., for Talladega College, 25. **Tallmadge:** Ch. and S. S., 40. **Wayne:** Ch., 17.50. **West Milligrove:** Ch., 2.30.

Woman's Home Missionary Union of Ohio, Mrs. Frank E. Walter, Treas. **Akron:** First, W. M. S., 23; West, W. M. S., 5.29. **Andover:** W. M. S., 1.61. **Ashtabula:** Second, M. S., 6.21. **Bellevue:** S. S., for Lirary at Albuquerque, 2. **Chardon:** W. A., 76c. **Cleveland:** Beth. W. M. S., 2.30; Kinsman Union W. A., 1.81; Pilgrim, P. W., 84.50; Pilgrim, Y. W. G., for support of nurse at Humacao Hospital, 10; Plymouth, W. S., 1.15. **Columbus:** North, M. S., 2. **Elyria:** First, S. S., 14.24; Jr. Dept., for Indian Student, 12.79. **Geneva:** W. G., 2.63; S. S., 76c. **Gomer:** L. L. L., 3.45. **Hartford:** C. S., 3.22. **Kent:** M. S., 1.73. **Lodi:** W. M. S., 4.38. **Mt. Vernon:** M. S., 8.74. **New London:** W A., 76c. **Oberlin:** Second, W. S., 11.50. **Springfield:** Lagonda, Jr. C. E., for Indian boy, 1. **Toledo:** Park W. A., 92c; Plymouth C. E., for nurse at Humacao Hospital, 2; Second, J. M. C., 2.30; Washington, S. S., 20. **Youngstown:** Plymouth, L. M. S., 2.65. Total $233.70.

MICHIGAN—$206.33.

Calumet: S. S., for Theo. Seminary, Talladega College, 18.75. **Kalamazoo:** First S.

S., bbl. goods for Marion, Ala. **Lake Linden:** C. E. Soc., for support of nurse at Humacao Hospital, Porto Rico, 5. **New Baltimore:** Ch., 3.20. **St. Clair:** S. S., 20.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treas. **Allegan:** 1.50. **Delhi:** 1. **Detroit:** North, for Tougaloo University, 10. **Grand Rapids:** Park S. S., 25. **Greenville:** 4. Interest on Potter Legacy, 50. **Ludington:** 7.80. **Muskegon:** 50. **Olivet:** 8. **Webster:** 2.08. Total $159.38.

WESTERN DISTRICT

ILLINOIS—$480.53.

Aurora: New England S. S., 17.46. **Batavia:** W. H. M. S., 1.75. **Byron:** S. S., 3.60. **Chicago:** Dr. O. S. D., for Lincoln Academy, 20; Madison Avenue S. S., 1.50; Millard Ave. S. S., 8; New First Ch., box goods for Marion, Ala.; New First S. S., 9.42; North Shore Ch., 1; North Shore Ch., box goods for Marion, Ala.; Pilgrim, Mayflower S. S., 3; Wellington Ave. Ch., 1; West Pullman, 1; Windsor Park Ch., 26; W. H. T., for Talladega College, 10. **Cornwall:** Liberty S. S., 3. **Crete:** Ch., 3.15. **Crystal Lake:** S. S., 2.78. **Evanston:** W. H. M. Soc., 1. **Galva:** Ch., 23. **Glencoe:** Union Ch., C. E. Soc. for Lexington, Ky., 10. **Harvey:** S. S., 3.52. **La Grange:** Mrs. S. F. N., bbl. goods for Talladega College. **Lockport:** Ch., 2.31; S. S., 1.94. **Naperville:** First S. S., 12.31. **Oak Park:** Fourth S. S., 2.20; Third Ch., Jr. Endeavor Soc., for Fort Berthold Mission, 6.50. **Oswego:** S. S., 2. **Paxton:** Ch., 6.76; Mrs. J. B. S., 5, and box of goods for Marion, Ala. **Wheaton:** Mrs. J. E. P., for Marion, Ala., 2. **Wilmette:** First Ch., Woman's Guild, Crescent Circle, box goods for Marion, Ala.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treas. **Atkinson:** W. S., 3. **Big Woods:** S. S., 1. **Bowen:** W. S., 3. **Brimfield:** W. S., 1.10. **Bunker Hill:** S. S., 3.23. **Chicago:** Auburn Park, W. S., 1.20; Community W. S., 8; Fourth W. S., 4; New First, W. S., 10; Pilgrim, W. S., 12.25; Rogers Park, S. S., 15; Tabernacle, W. S., 8; Warren Ave., Mission Study Club, 10; Waveland Ave. W. S., 5. **De Kalb:** W. S., 3. **Dover:** C. E., 2. **East Moline:** Plymouth W. S., 3. **Evanston:** First, W. S., 15. **Galva:** W. S., 13. **Geneseo:** W. S., 3. **Granville:** W. S., 5. **Griggsville:** W. S., for Piedmont College, 5. **Loda:** W. S., 2. **Mendon:** S. S., 14; W. S., 10. **Oak Park:** Fourth W. S., 2; No. Berwyn W. S., 1. **Odell:** W. S., 20. **Payson:** W. S., 25; S. S., 2. **Peru:** W. S., 3. **Pecatonica:** W. S., 5. **Plainfield:** W. S., 10. **Rosemond:** W. S., 2. **Seward:** Winnebago Co., 10. **Springfield:** First, W. S., 1. **Thawville:** W. S., 6. **Tonica:** W. S., 2. **Western Springs:** S. S., 5. **Wilmette:** W. S., 20.55. **Winnebago:** W. S., 5. **Yorkville:** W. S., 5; S. S., 5. Total $289.33.

IOWA—$318.52.

Avoca: German Ch., 5. **Belknap:** Ch., 1. **Cedar Falls:** Ch., 27.50. **Charles City:** Ch., 22.50. **Dickens:** S. S., 3.20. **Dubuque:** First Ch., C. E. Soc., for support of nurse at The Ryder Memorial Hospital, Humacao, Porto Rico, 5. **Fort Dodge:** Ch., 21. **Garner:** W. M. Soc., bbl. goods for Pleasant Hill, Tenn. **Hornick:** Miss F. R. E., for Tillotson College, 5. **Orchard:** Ch., 1. **Osage:** Rev. H. M. S., 2. **Oskaloosa:** Ch., 2. S. S., 4.76. **Perry:** S. S., 1.67. **Preston:** S. S., 2.44. **Spencer:** S. S., 1.15. **Stuart:** Ch., 11.05. **Webster:** S. S., 1.

Woman's Home Missionary Union of Iowa, through Cong'l Conference. **Ames:** 16.37. **Ankeny:** 5.50. **Buffalo Center:** 1.65. **Cedar Falls:** 16.71. **Central City:** Jr. C. E., 2. **Clay:** 1.50. **Clinton:** 1.66. **Council Bluffs:** First, 12.87. **Denmark:** 7.88. **Des Moines:** Plymouth, 30.67. **Dubuque:** First, 8.91. **Eddyville:** 5. **Eldon:** 1. **Garner:** 5.36. **Grinnell:** 2.25. **Iowa City:** 4.15. **Manchester:** 1.66. **Marion:** 10. **Mason City:** 9.16. **Muscatine:** First, 4.16. **Onawa:** 8.96. **Perry:** 6.87. **Postville:** 2. **Reinbeck:** 6.25. **Salem:** 5. **Shenandoh:** 6.66. **Spencer:** 6.80. **Waterloo:** Plymouth, for Beach Inst., 7.75. **Whiting:** 2.50. Total, $201.25.

WISCONSIN—$248.63.

Beloit: Mr. and Mrs. N. R., for Tougaloo College, 15. **Brodhead:** S. S., 5.03. **Elroy:** Ch., 2.50. **Janesville:** Ch., 18.20. **Lake Geneva:** Ch., 19.63. **Madison:** Pilgrim Ch., 2.50; Individual, 10. **Milton:** First Ch., 8.25. **Milwaukee:** Grand Ave. Ch., 25.80; Grand Avenue S. S., 8.55. **Neillsville:** Ch., 1. **New Richmond:** Ch., 6.95; S. S., 1.66. **Sparta:** Ch., 6.75. **Waukesha:** F. D. A., 5; G. F. B., 25; R. B. B., A. L. and C. F. B., 20, for Tougaloo College; W. H. M. Soc., for Tougaloo College, 10.

Womans' Home Missionary Union of Wisconsin, by Mrs. R. B. Way, Treas. **Appleton:** First, 7.50. **Beloit:** Second, 71c. **Birnamwood:** 2. **Endeavor:** 40c. **Greenlake:** 1. **Milwaukee:** Grand Avenue, 2. **New Richmond:** 90c. **Ripon:** 28. **Racine:** Plymouth, 2.75; Zornita Band, 3.75. **Rosendale:** 1.55. **Stoughton:** 75c. **South Kaukanna:** 3.25. **Vesper:** 75c. **Williams Bay:** 1.50. Total, $56.81.

MINNESOTA—$209.08.

Aldrich: Ch., 15c. **Argyle:** Ch., 2.30. **Bagley:** S. S., 2. **Big Lake:** Ch., 2.05. **Border:** Ch., 65c. **Dugdale:** Ch., 35c. **Dutchie:** Ch., 30c. **Elk River:** Ch., 1.54. **Glencoe:** Ch., 1.25. **Graceton:** Ch., 15c. **Lake City:** First Ch., 46c. **Marietta:** Ch., 15c. **Minneapolis:** Bethany Ch., 25c; Como Avenue Ch., 3.25; Fifth Avenue Ch., 10; First Ch., 7.50; Lyndale Ch., 2.86; Linden Hills, Ch., 1.75; Lowry Hill Ch., 45c; Park Ave. Ch., 4.35; Pilgrim Ch., 2.10; Plymouth Ch., 41.48; Vine Ch., 1.75; S. S., 3.50; Fifth Avenue Ch., Altruist S. S. Class, bbl. goods for Marion, Ala.; Lynhurst Ch., bbl. goods for Marion, Ala. **Moorhead:** Ch., 3. **Morris:** Ch., 2.06. **New York Mills:** Ch., 50c. **Plainview:** Ch., 75c. **Silver Lake:** Ch., 3.58. **Spring Valley:** Ch., 3.65. **St. Paul:** Olivet Ch., 5; St. Anthony Park Ch., 10. **Ulen:** Ch., 55c. **Worthington:** Ch., 11.15.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treas. **Alexandria:** 2.70. **Austin:** 1.68. **Biwabik:** 48c. **Brainerd:** First, 2.25. **Burtrum:** 15c. **Culdrum:** 23c. **Dexter:** 60c. **Dodge Center:** 60c. **Duluth:** 6.84. **Fairmont:** Aux., 2.55. **Faribault:** 4.42. **Glenwood:** 17c. **Glyndon:** 30c. **Graceville:** 20c. **Grand Meadow:** 24c. **Granite Falls:** 81c. **International Falls:** 76c. **Lake City:** First, 30c. **Little Falls:** First, 1.80. **Madison:** 60c. **Mapleton:** 35c. **Marietta:** 18c. **Medford:** 18c. **Minneapolis:** Forest Heights, 3.17; Linden, Hills, 1; Lowry Hill, 74c; Lyndale, 4.20; Lynhurst, 63c; Open Door, 90c; Park Ave., 1.40; Pilgrim, 1.10; Plymouth, 15.05. **Nassau:** 40c. **New Ulm:** 2.83. **Northfield:** 1.68. **Oak Grove:** 20c. **Owatonna:** 4.02. **Pelican Rapids:** 45c. **Robbinsdale:** W. M. Soc., 1.56. **Sandstone:** 40c. **Sleepy Eye:** 42c. **South Park:** 36c. **Spring Valley:** W. M. S., 1.20. **St. Paul:** Cyril, 15c; Olivet, 3.60; Pacific W. Soc., 60c; St. Anthony Park S. S., 1.84. **Swanville:** 10c. **Tintah:** 15c. **Zumbrota:** W. M. S., 1.44; S. S., 27c. Total $78.25.

MISSOURI—$115.00.

Kansas City: First Ch., 90; J. F. D., for Talladega College, 25.

KANSAS—$80.68.

Almena: Miss M. G., for Tillotson College, 2. **Lawrence:** Plymouth Ch., 17.71; S. S., 1.56; C. E. Soc., 1.56. **Lawrence:** First Baptist Ch. S. S. Class, 5.35; High School Glee Club, 30, for Marion, Ala.; Mrs. K. W. D., three sacks and box goods for Marion, Ala. **Manhattan:** Missionary Soc., two boxes goods for Marion, Ala. **Newton:**

First Ch., 9. **Paola:** Plymouth Ch., 9.50. **Partridge:** Rev. A. L. G., 2. **Stockton:** Ch., 2.

NEBRASKA—$311.13.

Albion: Ch., 54.75. **Leigh:** S. S., 2. **Lincoln:** First Ch., 33.25; First S. S., 25. **Santee:** Pilgrim Ch., 15.09.

Woman's Home Missionary Union of Nebraska, by Mrs. C. J. Hall, Treas. **Arborville:** 40c. **Ashland:** 80c. **Aurora:** 80c. **Beatrice:** 1.28. **Bloomfield:** S. S., 1.20. **Bertrand:** W. S., 2; S. S., 4; Jr. C. E., 1.25. **Burwell:** 60c. **Cambridge:** 80c. **Carroll:** Welsh Ch., 2.03. **Clay Center:** 80c. **Center:** S. S., 1.67. **Columbus:** 2. **Cortland:** W. S., 2.40; S. S., 2.03. **Crawford:** S. S., 2. **Crete:** W. S., 3; S. S., 5.80. **David City:** S. S. Prim. Dept., 1. **Dodge:** 40c. **Franklin:** 2. **Fremont:** W. S., 8.05; S. S., 9.36. **Friend:** W. S., 1; S. S., 5.24. **Grand Island:** 1.60. **Hastings:** 90c. **Harvard:** 80c. **Hildreth:** 60c. **Liberty:** 95c. **Lincoln:** First, 8; Plymouth, W. S., 5.60; S. S., 46c. **Long Pine:** 40c. **McCook:** 76c. **New Castle:** 40c; S. S., 5.40. **Norfolk:** 52c. **Omaha:** Central Park, 40c. **Central:** W. S., 9.04; S. S., 96c; Young People, 28. **Omaha:** First, 12; Hillside, 80c. **Plymouth:** 2.80. **Ravenna:** W. S., 32c; S. S., 2. **Riverton:** 1.13. **Scribner:** 2. **Seward:** 80c. **Trenton:** S. S., 3.47. **Uehling:** 80c. **Verdon:** Pilgrim Missionary Soc., 80c; W. M. S., 80c. **Wahoo:** W. S., 8.70; S. S., 3.38. **Wallace:** 24c. **Waverly:** 89c. **Weeping Water:** 4.16. **West Point:** 96c. **Wilcox:** W. S., 80c; S. S., 5.32. **York:** 3.80. Total, $181.04.

NORTH DAKOTA—$49.33.

Blue Grass: St. Marks German Ch., 12. **Caledonia:** Ladies' Aid, 1. **Hensler:** Ch., 3.52. **Mayville:** Ch., 6.53; S. S., 12.47. **New Rockford:** S. S., 12. **Sanger:** Ch., 1.81.

SOUTH DAKOTA—$31.57.

Bates: S. S., 73c. **Clark:** Ch., 2.52. **Cottonwood:** Ch., 43c. **Deadwood:** S. S., 1.50. **Geddes:** Ch., 4.50. **Hetland:** Ladies' Aid, 1.12. **Highland:** S. S., 77c. **Hudson:** Ch., 10. **Mitchell: S. S., 10.**

MONTANA—$6.46.

Baker: S. S., 6.46.

OKLAHOMA—$5.85.

Boley: Eureka Ch., 1.50.

Women's Missionary Union of Oklahoma, Mrs. A. J. Clymans, Treas. **Alpha:** 40c. **Hennessey:** W. M. S., 20c; S. S., 20c. **Oklahoma City:** Pilgrim Ch., 1.40. **Perkins:** 1.20. **Waynoka:** 75c. **Weatherford:** 20c. Total $4.35.

PACIFIC DISTRICT

CALIFORNIA (Southern)—$160.00.

Los Angeles: Ch. of the Messiah, Girl's Club, for Scholarship at Grand View, Tenn., 50; H. L. G., for Talladega College, 10. **San Diego:** G. W. M., for Talladega College, 100.

OREGON—$1.00.

Freewater: Federated Ch., 1.

ARIZONA—$6.55.

Tempe: First Ch., 6.55.

THE SOUTH, &c.

VIRGINIA—$17.50.

Cappahosic: Teachers and students for victrola for Gloucester school ,17.50.

KENTUCKY—$2.30.

Through W. H. M. U. of Ohio, Miss Mary H. Hutchison, Treas. **Newport** L. A., 2.30.

NORTH CAROLINA—$34.47.

Asheboro: Ch., 4.70. **Bricks:** S. S., for Joseph K. Brick School, 15.02. **Bricks:** B. L. T., 2. **Dry Creek:** Ch., 3.05. **High Point:** Ch., 5.70. **Raleigh:** Ch., 4.

SOUTH CAROLINA—$3.10.

Lykesland: Veighle Chapel, 1.75. **Winnsboro:** Ch., 1.35.

TENNESSEE—$10.00.

Woman's Home Missionary Union of Tennessee, by Mrs. P. R. Burrus, Treas., 10.

GEORGIA—$150.32.

Augusta: Ch., 5.30. **Glennville:** Oak Grove Ch., 16.02. **Groveland:** Oak Hill Ch., 15. **Hagan:** Eureka Ch., 27.40. **Millen:** St. John Ch., 20. **Pringle:** Scotts Chapel, 12. **Rutland and Byron:** Chs., 5. **South East Georgia:** Association, 5. **Swainsboro:** Ch., 22.25. **Thrift:** Pilgrim Ch., 5. **Trinity:** Cypress Slash, Ch., 17.35.

ALABAMA—$215.34.

Florence: Citizens, for Burrell Normal School, 200.55. **Joppa:** S. S. at Joppa Institute, 10. **Mobile:** First Ch., 4.79.

MISSISSIPPI—$122.80.

Greenville: Mrs. L. L. F., 25; Dr. J. H. M., 50; Mrs. W. A. N., 1, for Tougaloo College. **Jackson:** P. G. C., for Tougaloo College, 11. **Reuben:** J. B. L., for Tougaloo College, 10. **Tougaloo:** Students of Tougaloo College, 12.80; N. O., for Tougaloo College, 5. **Utica:** Miss C. L., 4; Miss M. W., 3, for Tougaloo College. **Yazoo City:** S. M. T., for Tougaloo College, 1.

LOUISIANA—$89.50.

New Orleans: Straight College Alumni Assoc., 40; Straight College co-operative Club, goods for dining-room; Ladies' Missionary Soc., 4.50; "A Friend," for Kindergarten, Knox Institute, Athens, Ga., 45.

TEXAS—$37.00.

Austin: Alumni of Tillotson College, 29; Mrs. I., for Tillotson College, 1. **Roxton:** Bethel, Ch., 7.

FLORIDA—$37.00.

Woman's Home Missionary Union of Florida, by Mrs. C. E. Enlow, Treas. **Jacksonville:** Missionary Soc., for West Tampa, 25. **New Smyrna:** Missionary Soc., for West Tampa, 12. Total, $37.

Summary of Receipts for June, 1918.

Donations	$ 9,893.54
Legacies	3,946.50
Total	$13,840.04

Summary of Receipts Nine Months.
From Oct. 1, 1917, to June 30, 1918.

Donations	$165,196.20
Legacies	39,784.81
Total	$204,981.01

Endowment Fund

Talladega College Endowment, additional	$1,500.00

Receipts, July, 1918

The Daniel Hand Educational Fund for Colored People

Income for July from Investments	$ 2,599.25
Previously acknowledged	52,816.42
	$55,415.67

Current Receipts

EASTERN DISTRICT

MAINE—$386.36.

Auburn: Sixth Street Ch., 3.47. **Bangor:** Hammond St. Ch., 40.93. **Bath:** Miss A. L. P., 5. **Biddeford:** Second Ch., 10. **Bluehill:** Ch., 22.20 (4.85 of which for American

Highlanders). **Brewer:** First Ch., 9.36; S. S., 8. **Brownville:** Ch., 4. **Farmington:** First Ch., 24. **Fryeburg:** First Ch., 10. **Greenville:** Union Ev. Ch., 15. **Lewiston:** Pine Street Ch., 36. **North Yarmouth:** Ch., 10. **Skowhegan:** Island Ave. Ch., 21. **Woodfords:** Ch., 36.98; S. S., 3.66. **Yarmouth:** First Parish Ch., 40.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treas. **Alfred:** W. M. S., 2.05; P. S. S., 2.20. **Belfast:** 4. **Bethel:** S. S., 3.50. **North Harpswell:** J. C. E., 1.15. **Portland:** High Street, 39; Second Parish, 12.61; State Street, W. M. S., 20.55; P. S. S., 1.70. Total $86.76.

NEW HAMPSHIRE—$685.73.

(Donations 657.91, Legacy 27.82)

Amherst: Ch., 6.66. **Barrington:** Ch., 16.50. **Brentwood:** Ch., 5.58. **Candia:** Ch., 11. **Claremont:** Ch., 14.10. **Concord:** First Ch., 40.82; Mrs. G. W., 10. **Goffstown:** Ch., 11.55. **Hampstead:** Ch., 21. **Keene:** First Ch., 52. **Kensington:** Ch., 4.20. **Kingston:** Ch., 8. **Lancaster:** Ch., 9.92. **Littleton:** Mrs. A. L. C., for Straight College, 1. **Milford:** First Ch., 30. **Milton:** Ch., 4.08. **Newfields:** Ch., 6.30. **Northampton:** Ch., 6.20. **Orford:** O. E. J., 5. **Portsmouth:** North Ch., 385; L. H. T., for Straight College, 5. **Tilton:** O. G. M., 1; C. C. S., 1, for Straight College. **Westmoreland:** Ch., 2. Total 657.91.

Legacy

Stratham: Estate of Frances D. Sinclair, 27.82.

VERMONT—$246.63.

Barnet & East Barnet: Chs., 25. **Barton:** Ch., 7.32. **Burlington:** Mrs. W. J. Van P., 5. **Colchester:** Ch., 1.25. **Eden Mills:** Dr. S. G. B., 5. **Marshfield:** Ch., 1.40; S. S., 60c. **North Bennington:** Ch., 14.26. **North Craftsbury:** Ch., 25. **Orwell:** "A Friend," 100. **Springfield: First** Ch., 55.80. **Williston:** Ch., 6.

MASSACHUSETTS—$3,910.88.

(Donations 3,476.83, Legacies 434.05)

Ashburnham: First Ch., 3.30; Ladies Missionary Union for schools in New Mex., 5. **Ashfield:** First Ch., 17. **Beverly:** Dane Street Ch., 49.50. **Boston:** Union Ch., S. S., Primary Dept., for Lexington, Ky., 3.50; C. S. L., 17.50; E. L. S., 10. **East Boston:** Baker Ch., 2.20. **South Boston:** Phillips Ch., 15.61. **Dorchester:** Pilgrim S. S., 27, Lincoln Memorial; Second Ch., 51.55. **Jamaica Plain:** Boylston Ch., 5; T. S., 10. **Roxbury:** Eliot Ch., 12.08. **West Roxbury:** Ch., 150. **Braintree:** First Ch., 11.40. **Brookline:** Harvard Ch. S. S., 25; Mrs. A. F. B., 25. **Brockton:** First Parish Ch., 50. **Buckland:** First Ch., 12. **Cambridge:** Pilgrim Ch., 20.71. **Campello:** South Ch., 100. **Canton:** A. M., 100. **Chelsea:** Central Ch., 24.33; First Ch., 30.14; First S. S., 19.68. **Chicopee Falls:** Second Ch., 15.05. **Dalton:** P. E. L., for Straight College, 1. **East Bridgewater:** Union Ch., 13.45. **Easthampton:** First Ch., 15. **Enfield:** First Ch., by Mrs. H. M. S., 100. **Erving:** Ch., 6. **Everett:** Mystic Side Ch., 15.31. **Fall River:** Central Ch., 72. **Florence:** Ch., 14.75. **Foxboro:** Bethany Ch., 15.38. **Freetown:** Assonet Ch., 5. **Granby:** Ch., 5.88. **Greenfield:** Second Ch., 37. **Hadley:** First Ch., 3.40. **Haverhill:** Center Ch., 22.80; Riverside Memorial Ch., 8. **Holyoke:** Second Ch., 137.50; Mrs. F. M., 25; P. M. J., 10. **Hubbardston:** Evan. Cong. Soc., 4.40. **Huntington:** Miss E. C., 1; Mrs. L. M., 1, for Straight College; Miss S. A., for Straight College, 1. **Lowell:** M. G. W., 25. **Lunenburg:** Ch., 10. **Longmeadow:** First Ch. of Christ, 27. **Lynn:** First S. S., 5; First Ch., Ladies, for Hospital, Humacao, Porto Rico, 13. **Malden:** A. T. T., 10; Mrs. E. A. S., 2. **Mansfield:** Orthodox Ch., 16.80. **Medford:** Mystic Ch., 21.30. **Melrose Highlands:** Ch., 75. **Merrimac:** First Ch., 4.75. **Milton:** First Evan. Ch., 10.60. **Nantucket:** Mrs. J. W., for victrola, for Gloucester School, 6. **Natick:** First Ch., 40. **New Bedford:** North Ch., 35.83. **Newburyport:** Central Ch., 30. **Newton:** Elliot Ch., 91. **Newtonville:** Central Ch., 95. **Northampton:** Edwards Ch., 44.80. **North Leominster:** Ch. of Christ, 9.87. **Norwood:** First Ch., 20. **Oxford:** First S. S., Lincoln Mem., 5. **Palmer:** Three Rivers Union Evan Ch., 27. **Peabody:** South Ch., 45.65. **Pittsfield:** W. A. B., for Straight College, 1. **Quincy:** Bethany Ch., 15.22. **Randolph:** First Ch., 14.96. **Reading:** Mrs. W. H. H., 10. **Rockland:** First Ch., 5.33. **Salem:** South Ch., 2.60; M. M. H., for Humacao Hospital, Porto Rico, 5. **Sharon:** Mrs. H. A. L. S., 2. **Springfield:** First Ch. of Christ, 59.73; First Ch. of Christ, by Dr. R. F. E., 50; South Ch., 20; H. V. F., 10; E. S. H., 10; Mrs. M. H. M., 7. **Taunton:** Winslow Ch., 10; F. W. D., 5. **Upton:** First Ch., 3.81. **Ware:** East Ch., 85.75. **Warren:** First Ch., 4.17. **Wellesley:** Ch., 69.63. **Westboro:** Evan. Ch., 1; Primary S. S., 2, for Saluda, N. C. **Westfield:** Rev. H. M. D., for Straight College, 1. **West Medford:** Ch., 36.25. **West Medway:** Second Ch., 6.70. **Whitman:** First Ch., 19.25. **Williamstown:** F. C., for Straight College, 5. **Wilmington:** C. E. Soc., for Humacao Hospital, Porto Rico, 5. **Winchester:** First Ch., 112.75. **Worcester:** Hadwen Park Ch., 4.21; Piedmont Ch., 103; Union Ch., 17.45; E. J. B., 10; W. A. S., 10.

Woman's Home Missionary Association of Mass. and Rhode Island, Mrs. Amos Lawrence Hatheway, Treas. W. H. M. A. for salaries, 754.

Legacy

Charlestown: Mary K. Flint, (1,466.52, less tax 176.35) 1,290.17 (reserve legacy 860.12) 430.05; Mary K. Flint, additional, 4.

RHODE ISLAND—$428.79.

East Providence: Riverside Ch., 5. **Pawtucket:** Ch., 100; Park Place Ch., 75; Mrs. L. B. G., 25. **Peace Dale:** Ch., 84.37; Mrs. H. H. B., 100. **Providence:** Free Evan. Ch., 4.42; Plymouth Ch., 25; Miss R. A. H., 5; Miss G. R. L., 5.

CENTRAL DISTRICT

CONNECTICUT—$4,327.48.

(Donations 1,884.53, Legacies 2,442.95)

Bloomfield: First Ch., 10.92. **Bridgeport:** Olivet Ch., 20; United Ch., 106.25. **Brookfield:** Ch., 32.52. **Centerbrook:** Ch., 4. **Colebrook:** Ch., 15. **Columbia:** J. H., for Straight College, 1. **Cromwell:** First Ch., 13.51. **Danielson:** M. Soc., for Grand View, 3. **East Haven:** Ch., 32.50. **Guilford:** First Ch., 10. **Glastonbury:** G. H. C., 1; Mrs. M. T., 1, for Straight College. **Hartford:** Asylum Hill Ch., 125; W. B. C., 25; Windsor Ave. Ch., 25. **Madison:** Ch., 12.57. **Manchester:** Second Ch., 76.47. **Milford:** Plymouth Ch., 15.12. **Naugatuck:** Miss G. B. W., 500. **New Britain:** South Ch., by the Misses E., 20. **New Haven:** Ch. of the Redeemer, 70.21; H. W. B., 5; L. M. L., 10; L. M. S., for Straight College, 1. **Newington:** A. W. B., 25; J. M. B., 5. **New London:** First Ch. of Christ, 34.15. **Niantic:** Ch., 13. **No. Woodstock:** Ch., 10.50. **Norwalk:** Ch., 15. **Norwich:** M. L. S., 25; Second Ch., 3.39. **Old Saybrook:** First Ch., 26.65. **Plymouth:** Ch., 16.63. **Portland:** Mrs. I. H., for Straight College, 1. **Ridgefield:** L. A., bbl. goods for Gregory Institute. **Salisbury:** The Ch. of Christ, 12.65. **Shelton:** Ch., 12. **Simsbury:** First Ch. of Christ, 13.25. **South Manchester:** Ch., 29.25. **Suffield:** First Ch., 30. **Wallingford:** Rev. J. J. B., for Straight College, 1. **Waterbury:** E. H. S., for Straight College, 100. **Watertown:** Mrs. E. H. S., for Straight College, 100. **Westville:** Ch., 13. **Williamantic:** Ch., 56. **Wind-**

sor: Ch., 17.99. **Winsted:** E. R. R., for Straight College, 1; Mr. and Mrs. G. M. C., for Straight College, 2.

Woman's Cong'l Home Missionary Union of Connecticut, Mrs. George Dahl, Treas. **Bridgeport:** Park, 25. **Groton:** 10. **Hartford:** Windsor Ave. Ch., for Chandler Normal School, 5. **Waterbury:** Second, 95. **Winsted:** Second, 50. Total, $185.

Legacy

Glastonbury: Alice M. Goodrich, 2,442.95.

NEW YORK—$677.38.

Angola: Miss A. H. A., 5. **Brooklyn:** Ch. of the Evangel., 15; "E. C. H., Brooklyn, N. Y.," 18; Flatbush, Ch., 79.76; Lewis Avenue Ch., for Kindergarten at Talladega, Ala., 42. **Buffalo:** Plymouth Ch., 10. **Clinton:** M. A. P., for Saluda Seminary, 3. **Flushing:** First Ch., 124.13. **Jamestown:** Pilgrim Mem. Ch., 5.29. **Lockport:** "Anon," 1. **Middletown:** Y. P. Union Convention, 4.50. **Moravia:** First Ch., 20. **New York:** P. S. J., for Straight College, 5. **Oxford:** J. C. E., 5. **Riverhead:** First Ch., C. E. Soc., for nurse, Humacao Hospital, Porto Rico, 5. **Saratoga Springs:** C. A., of Skidmore Sch. of Art, for Straight College, 5. **Sidney:** W. M. U., for Grand View, 10. **Syracuse:** Mrs. I. C. R., for American Highlanders, 10; Plymouth Ch., 91. **Walton:** First Ch., 31.45. **Warsaw:** "Friends," 10. **White Plains:** S. S., 5; Westchester Ch., 68 (of which from White Plains 50 ,and Scarsdale 18.) **Winthrop:** Ch., 9.25.

Woman's Home Missionary Union of New York, Mrs. W. A. Kirkwood, Treas. **Bridgewater:** C. E. Soc., for Scholarship at Fisk University, 25. **Brooklyn:** Ch. of the Evangel S. S., 5; Y. P. L., 10; Young People's League of Brooklyn, 5. **Walton:** M. U., for Scholarship at Fisk University, 50. Total, $95.

New Jersey—$672.36.

Bound Brook: Ch., 20. **Glen Ridge:** Ch., 200; A. J. L., for Straight College, 5. **Montclair:** First Ch., 167; Watchung Ave. Ch., 28. **Newark:** Jube Mem. Ch., 10. **Nutley:** St. Paul's Ch., 40. **Ocean Grove:** Miss E. B., 5. **Passaic:** First Ch., 25. **Plainfield:** Ch., 160.54. **River Edge:** First Ch., 6.82. **Upper Montclair:** A. M. M., 5.

PENNSYLVANIA—$457.46.

(Donations 122.00, Legacy 335.46)

Meadville: Park Ave. Ch., 17. **Philadelphia:** Miss S. N., 10. **Pottstown:** Mrs. J. M., for Straight College, 1.

Woman's Home Missionary Union of Pennsylvania, Mrs. David Howells, Treas.

Germantown: First Ch., W. M. S., 10. **Glenolden:** Ladies Aid Soc., 2; Y. P. S. C. E., 2. **Philadelphia:** Central Ch., Home Dept. W. A., 15. **Scranton:** First Welsh Ch., W. M. S., 19; Plymouth Ch., W. M. S., 10; Plymouth Ch., Daughters of Covenant, 5; Plymouth, Daughters of Covenant, for Scholarship at Rio Grande Industrial School, 25; Puritan Ch. W. M. S., 6. Total 94.

Legacy

Sewickly: Samuel Boyd, 335.46.

DISTRICT OF COLUMBIA—$45.59.

Washington: Ingram Mem., Ch., 11.28; S. S., 8.31; Lincoln Temple, W. M. Soc., 25; F. W. S., for Straight College, 1.

OHIO—$919.55.

Akron: West Ch., 22.25; H. B. M., for Straight College, 2; A. H. N., for Tougaloo College, 100. **Chardon:** Ch., 4. **Cincinnati:** D. A. R., for Grand View, 6; Miss H. V. T., for Straight College, 2. **Cleveland:** Euclid Ave. Ch., 225; First Ch., 16.64; Hough Ave. Ch., 18.33, and S. S., 8.40. **Columbus:** First Ch., 45; Plymouth Ch., 20; A. J. B., for Straight College, 1; E. A. C., for Straight College, 10. **Florence:** Ch., 4.25. **Hartford:** (Croton) S. S., 1.18. **Huntsburg:** Ch., 1. **Medina:** J. T. C., for Straight College, 2; H. B. McD., for Straight College, 5; Mrs. R. H. McD., for Straight College, 1. **North Olmsted:** Ch., 5.92. **Oberlin:** E. J. B., for Straight College, 5; Prof. R. A. B., 1; Mrs. C. M. L., 1, for Straight College; H. G. H., for Straight College, 1; T. H., for Tougaloo College, 50; Rev. C. N. P., 1; S. R. W., 1, for Straight College. **Toledo:** Park Ch., 15; Washington Street Ch., 11.19; Mrs. E. H. R., for Straight College, 2.

Woman's Home Missionary Union of Ohio, Miss Mary H. Hutchison, Treas. **Akron:** First, S. S., 14.80. **Berea:** M. S., for Pleasant Hill, 25. **Burton:** W. S., 1.15. **Cleveland:** First, W. A., 7.36; First Y. L., for nurse at Humacao Hospital, Porto Rico, 15; Hough Ave., W. M. S., 25.12; Park, W. A., 4.31. **Conneaut:** W. H. M. S., 2.65. **Geneva:** W. G., 3.45. **No. Ridgeville:** S. S., 2.30. **Oberlin:** First, W. H. M. S., for scholarship Fisk University, 50. **Tallmadge:** W. H. M. S., 2.76. **Toledo:** First, W. M. S., 171.25. **Wayland:** M. S., 29c; S. S., 1.15. **Wayne:** M. S., 6c. **Windham:** H. M. S., 1.44. **Youngstown:** Plymouth, L. M. S., 2.30. Total $330.39.

INDIANA—$39.23.

Fairmount: First Ch., 4.22. **Highland:** Ch., 4.20. **Indianapolis:** First Ch., 5.05. **Marion:** Temple, 5.60. **Terre Haute:** 1st Ch., 14.70; Plymouth Ch., 5.46.

MICHIGAN—$344.96.

Almont: S. S., 1.50. **Alpena:** First Ch., 32. **Benton Harbor:** Ch., 22. **Charlevoix:** Ch., 1.20. **Cooper:** Ch., 50c. **Crystal:** Ch., 4.25. **Detroit:** Mt. Hope Ch., 7; C. J. C., 25; T. W. McG., 50; Dr. A. L. T., 15, for Tougaloo College; E. S. Stringer, for Tougaloo College, 5. **Hancock:** Ch., 72. **Kalamazoo:** Ch., 30. **Lansing:** Pilgrim Ch., 4.75. **Ludington:** Ch., 30. **Memphis:** Ch., 1.36. **Muskegon:** First Ch., Y. P. S. C. E., for nurse, Humacao Hospital, P. R., 5. **New Baltimore:** Ch., 1. **Romeo:** Ch., 2.40. **Union City:** Ch., 4.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treas. **Ann Arbor:** 2. **Owosso:** 29, (25 of which for Grand View, Tenn.) Total $31.

WESTERN DISTRICT

ILLINOIS—$1,418.61.

(Donations 1,060.27, Legacy 358.34)

Abingdon: First Ch., 12. **Algonquin:** Ch., 7. **Aurora:** New England Ch., 26.25; Mrs. J. O. M., for Tougaloo College, 25. **Batavia:** Ch., 15. **Blue Island:** First Ch., 4. **Bowen:** Ch., 9. **Chicago:** Grand Ave. S. S., for Chandler Normal School, 10; Millard Ave. Ch., 10; The New First Ch., 11.28; Park Manor Ch., 5; Warren Ave. Ch., 6.46; M. A. D., 50; A. D. S., for Tougaloo College, 25; P. W., 25; "Chicago Friend," in University Ch., for well at Santee, Neb., 30. **De Kalb:** Ch., 9.11. **Downers Grove:** Ch., 26. **Elgin:** First Ch., 25; Mrs. E. M. P., for S. A., at Grand View, 10. **Geneseo:** First Ch., 10.49. **La Grange:** First Ch., 70. **Lombard:** First Ch., 12.07. **Malta:** Ch., 2.50. **Moline:** First Ch., 16; Union S. S., 1.50; H. A., 25; Mrs. W. R. B., for Tougaloo College, 5; H. W. C., 5; W. P. H., 15, for Tougaloo College; A. E. M., for Tougaloo College, 10; T. F. W., for Tougaloo College, 20. **Morgan Park:** Ch., 13.65. **Oak Park:** Third Ch., 8.78. **Odell:** Ch., 8. **Ottawa:** Mrs. M. W. B., 10; Mr. and Mrs. A. B., for Tougaloo College, 5; Mrs. C. P. T., for Tougaloo College, 10. **Payson:** Ch., 75.08. **Pecatonica:** Mrs. J. F. N., 5. **Peoria:** Union Ch., 8.95. **Princeton:** First Ch., 9.64. **Rockford:** Second Ch., 203.65. **Roseville:** Ch., by T. H., 5. **Sheffield:** C. W. B., for Tougaloo College, 25. **Sterling:** Ch., 13.10. **Sycamore:** First Ch., by "E. A. W.," 10.

Waverly: Ch., 2. **Wayne:** Ch., 2.25. **West Pullman:** First Ch., 6.40. **Wheaton:** C. A. B., for Straight College, 1.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treas. **Bloomington:** W. S., 2. **Chicago:** Englewood, North W. S., 2; Irving Park, W. S., 1; Madison Ave. W. S., 1; Park Manor, W. S., 3; University Ch., W. S., 7; Wellington Ave., W. S., 5. **Decatur:** C. E., 1.50. **Dundee:** W. S., 18. **Kewaunee:** W. S., 4. **La Grange:** Covenant Circle, 5. **Lombard:** W. S., 5. **Oak Park:** First Y. W. S., 8.75; Third W. S., 8. **Odell:** C. E., 2. **Pecatonica:** W. S., 5. **Peoria:** Union W. S., 5. **Prophetstown:** W. S., 5. **Roseville:** W. S., 5. **Seward:** S. S., 3.36. **Stillman Valley:** C. E., 1.50. **Waukegan:** W. S., 3. **Wayne:** W. S., 2. **Wyanet:** W. S., 1. Total $104.11.

Legacy

Earlville: Jacob A. Dupee, 1,025.00 (reserve legacy 666.66), 358.34.

IOWA—$339.67.

Algona: Ch., 3.50. **Aurelia:** S. S., 2.15. **Belmond:** S. S., 9.47. **Blairsburg:** Ch., 5.50. **Clinton:** Ch., 6. **Des Moines:** Greenwood, S. S., 1.50; W. H. B., 5; J. D. E., 50; Miss W. E. W., 5, for Tougaloo College; Miss A. D. M., for Tougaloo College, 50. **Glenwood:** Ch., 14. **Grinnell:** Ch., 48.40. **Jackson:** Mrs. H. P. H., 3. **Lewis:** S. S., 1. **Minden:** Ch., 20. **Monticello:** Ch., 6.25. **Riceville:** Mrs. S. M. K., 50. **Salem:** S. S., 80c. **Spencer:** Ch., 7. **Tabor:** S. S., 12. **Waverly:** Ch., bbl. goods for Moorhead, Miss. **Winthrop:** S. S., 2.50. **Victor:** Ch., 2.

Woman's Home Missionary Union of Iowa, through Congregational Conference. **Gilbert:** 15. **Green Mountain:** 8.75. **Grinnell:** 10.85.. Total, $34.60.

WISCONSIN—$285.54.

Beloit: First Ch., 103.36; S. S., 23.91. **Bloomington:** S. S., 2.21. **Brodhead:** Ch., 1.76. **Dodgeville:** Plymouth Ch., 14. **Elroy:** Ch., 3.06. **Endeavor:** Ch., 4. **Hillsboro:** Ch., 1. **Janesville:** E. F. L., 10; A. E. M., 5, for Tougaloo College. **La Crosse:** First Ch., 24. **Neillsville:** Ch., 3.55. **Presscott:** Ch., 1.62. **Rhinelander:** Ch., 4.25. **River Falls:** Ch., 4.01. **Windsor:** Ch., 3.78. **Viroqua:** Ch., 2.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treas. **Brandon:** 2.40. **Clinton:** 3.20. **Delavan:** 9.83. **Grand Rapids:** 7.50. **Kenosha:** 3. **Lake Mills:** 1.75. **Lancaster:** 2.50. **Madison:** First, 12. **Milton:** 2. **Milwaukee:** Plymouth Ch., Woman's Aux., 90c; Grand Ave., 4.40. **Rhinelander:** 1.80. **Sheboygan:** 11.50. **Sturgeon:** 90c. **Vesper:** 60c. **Waukesha:** 7. **Waupun:** 2.75. Total, $74.03.

MINNESOTA—$174.71.

Aitken: Ch., 2. **Benson:** Ch., 85c. **Brainerd:** First Ch., 3.25. **Burchard:** Ch., 50c. **Dodge Center:** Ch., 50c. **Duluth:** Pilgrim Ch., 4.50. **Excelsior:** S. S., 4. **Fairmont:** Ch., 3.55. **Granada:** Ch. for Elbowoods Mission, 5. **Groveland:** Ch., 1.25. **Hawley:** Ch., 45c. **Hopkins:** Ch., 90c. **Lake City:** First Ch., 72c. **Mankato:** First Ch., 2.20; Swedish Ch., 29c. **Marietta:** Ch., 30c. **Medford:** Ch., 95c. **Minneapolis:** Bethany Ch., 35c; Forest Heights Ch., 14.50; Linden Hills Ch., 2.15; Park Ave. Ch., 7.97; Pilgrim Ch., 2.46; Plymouth Ch., 41.48. **Minnewashta:** Ch., 90c. **Northfield:** D. J. C., for Straight College, 1. **Sandstone:** First Ch., 20c. **Sherburn:** Ch., 25c. **St. Paul:** Immanuel Ch., 5.14; Olivet Ch., 5; University Ave. Ch., 88c. **Tyler:** Ch., 1.25. **Walnut Grove:** Ch., 1.15.. **Waseca:** Ch., 40c. **Winona:** Mrs. F. A. R., 5.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treas. **Argyle:** 83c. **Benson:** S. S., 3. **Big Lake:** 27c. **Border:** 23c. **Elk River:** 56c. **Excelsior:** S. S., 1.20. **Fergus Falls:** 48c. **Glencoe:** 45c. **Groveland:** W. S., 45c. **Hancock:** W. S., 18c; S. S., 24c. **Lake City:** First, 25c. **Mantorville:** 60c. **Marietta:** 52c. **Minneapolis:** Como Ave., 1.17; Fifth Ave., 3.60; First, 2.70; Linden Hills W. S., 87c; Park Ave., 1.57; Plymouth, 14.93; Pilgrim, 75c; Vine, 63c. **Montevideo:** 1.44. **Moorhead:** W. M. S., 1.08; S. S., 48c. **Morris:** 74c. **New York Mills:** 16c. **Plainview:** 27c. **St. Paul:** Olivet, 1.80; St. Anthony Park, 3.60. **Silver Lake:** 1.30. **Spring Valley:** 1.31. **Stewartville:** 60c. **Ulen:** 20c. **Wadena:** 95c. **Worthington:** 4.01. Total $53.42.

MISSOURI—$827.13.

(Donations 160.47, Legacy 166.66)

Bevier: First S. S., 1. **Cole Camp:** Ch., 2.44. **Honey Creek:** Ch., 1. **Kansas City:** Tabernacle Ch., 8. **Kansas City:** J. F. D., 25; O. J. H., 25; W. P. H., 10; W. T. I., 25; F. C. K., 25; J. B. W., 10, for Tougaloo College. **Lebanon:** First Ch, 8.75. **Meadville:** Ch., 5. **Sedalia:** First Ch., 3.76; First S. S., 3.52. **Springfield:** German Ch., 5. **St. Louis:** L. M. Brown, package post cards, for Kings Mountain; F. A. H., 1; Mrs. C. M. S., 1, for Straight College.

Legacy

Jackson County: H. W. Perrigo, 2,000 (reserve legacy 1,333.34) 666.66.

KANSAS—$206.77.

Lawrence: J. D. F., for Straight College, 2. **Manhattan:** Ch., 13.75. **Newton:** F. L. A., for Straight College, 5; W. I. P., for Straight College, 2. **Onaga:** S. S., 2.41. **Salina:** Plymouth S. S., 5. **Severy:** Ch., 1.33. **Topeka:** Central Ch., 13;—C. S. S. & P. S., 76.50.

Woman's Home Missionary Union of Kansas, Miss Ella M. Pixley, Treas. **Alma:** W. S., 3.83; S. S., 4. **Herndon:** Ch., 6. **Kerwin:** W. S., 2. **Kansas City:** First, W. S., 10. **Lawrence:** Plymouth, W. S., 10.41. **Leona:** S. S., 1. **Manhattan:** First Ch., 13.75. **Parsons:** W. S., 1.50. **Sedgwick:** W. S., 4.75. **Tonganoxie:** Ch., 2.50. **Topeka:** Central W. S., 21.50. **Wichita:** College Hill, W. S., 2; Fairmount S. S., 2.54. Total $85.78.

NEBRASKA—$63.91.

Campbell: First Ch., 11. **Farnam:** Ch., 4. **Lincoln:** The Vine Ch., 10. **Mitchell:** Mrs. A. J. S., for Indian Missions, 5. **Neligh:** Ch., 20. **Newcastle:** C. E. Soc., 2. **Riverton:** S. S., 3.11. **Shickley:** Ch., 6. **Trenton:** Ch., 1.30. **Willowdale:** East Ch., 1.50.

NORTH DAKOTA—$23.20.

Fargo: First Ch., 10. **Granville:** S. S., 2. **Harvey:** First Ch., 7. **Minot:** S. S., 1.20. **Tappen:** Ch., 3.

SOUTH DAKOTA—$11.52.

Aberdeen: Ch., 2.44. **Gregory:** Ch., 2.25. **Henry:** Ch., 1.97. **Lake Henry:** Ch., 4.86.

COLORADO—$91.53.

Boulder: First Ch., 18.71. **Denver:** Tabernacle Ch., 3. **Greeley:** Ch., 11.25; S. S., 3.32. **Hayden:** Ch., 9. **Lafayette:** Ch., 6. **Montrose:** Ch., 5.27. **Redvale:** S. S., 80c. **Stratton:** Ch., 1.50.

Woman's Home Missionary Union of Colorado, by Mrs. J. A. Robertson, Treas. **Boulder:** 3. **Colorado Springs:** Second, 2.83. **Cripple Creek:** 40c. **Denver:** Berkeley, 40c; Englewood, 1.50; First, 4; Ohio Ave., 2; Plymouth, 8.40; Third, 50c. **Eaton:** 1.40. **Fountain:** 1. **Montrose:** 2. **Pueblo:** First, 1.50; Pilgrim, 2. **Steamboat:** 1.75. Total, $32.68.

MONTANA—$50.47.

Absarokee: Ch., 5.03. **Ballantine:** Ch., 6. **Billings:** Hillcrest Ch., 1.20; So. Side Community Ch., 42c; S. S., 44c. **Broadview:** S. S., 2.30. **Columbus:** S. S., 4. **Geyser:** Ch. and S. S., 1.04. **Great Falls:** S. S., 3.30. **Hardin:** S. S., 1. **Hedges:** Ch., 77c. **Intake:**

Ch., 2.50. **Livingston:** Ch., 10.81. **Martinsdale:** Ch., 30c. **Musselshell:** S. S., 2. **Ringling:** S. S., 2. **Roundup:** S. S., 4.40. **Sidney:** S. S., 2.96.

PACIFIC DISTRICT

CALIFORNIA (Northern)—$887.14.

(Donations 87.14, Legacy 800.00)

Auburn: Ch., 5.40. **Ferndale:** Ch., 8.40. **Grass Valley:** Ch., 1.08. **Lockeford:** Ch., 65c. **Paradise:** Ch., 68c. **Petaluma:** Ch., 4.46. **Pittsburg:** Ch., 51c. **Sacramento:** Ch., 4.34. **San Francisco:** Bethlehem Ch., 4.60; S. H. B., for Straight College, 25; L. S. S., for California Oriental Mission, 30. **Santa Rosa:** First Ch., 1.28. **Weaverville:** Ch., 74c.

Legacy

Oakland: Susan T. Fisher (2,500.00 less inheritance tax 100) 2,400.00, (reserve legacy 1,600.00) 800.

CALIFORNIA (Southern)—$670.79.

Chula Vista: Ch., 7.41. **Claremont:** Ch., 39.86. **Graham:** Ch., 1.80. **Hawthorne:** Ch., 96c. **La Mesa:** Central Ch., 10. **Long Beach:** Ch., 12. **Los Angeles:** First Ch., 50; Bethany Ch., 1.92; First W. M. S., 14.51; Grace, Ch., 1.15; Hollywood Ch., 16.06; Pico Heights Ch., 1.46; Plymouth Ch., 11.52; West End Ch., 36c. **Manhattan:** Ch., 60c. **Moreno:** Ch., 1.82. **National City:** Ch., 2.50. **Oil Center:** Ch., 3.60. **Pasaedna:** First Ch., 37.50; First Ch., W. M. S., for Straight College, 7; Mrs. S. L. S., for Oriental Missions, 10. **Pomona:** Ch., 12; J. H. N., for Straight College, 5; O. V. S., for Straight College, 5. **Poway:** Ch., 60. **Ontario:** Ch., 4.80. **Riverside:** Ch., 15. **Redlands:** Ch., 16.33. **Riverside:** D. P. C., 5; Mrs. E. D. W., 5, for Straight College. **San Bernardino:** First Ch., 1.90. **San Diego:** G. W. M., for Straight College, 100. **San Jacinto:** Ch., 5.57. **Santa Ana:** Ch., 15. **Saticoy:** Ch., 5.88. **Sherman:** Ch., 4. **Upland:** C. E. H., for Straight College, 100. **Whittier:** Ch., 25. **Yucaipa:** Ch., 2.01.

Woman's Home Missionary Union of Southern California, by Mrs. E. C. Norton, Treas. **Chula Vista:** 3. **Claremont:** 7.20. **Highland:** 4. **La Mesa:** 6. **Long Beach:** 10. **Los Angeles:** East, 2; Garvanza, 2; Hollywood, 3; Messiah, 7.50; Mt. Hollywood, S. S., 5.67; Trinity, 3; Olivet Ch., 3. **Moreno:** 3.30. **Pasadena:** Pilgrim, 2.50; Lake Ave., 19. **Redlands:** 10. **Riverside:** 5.70. **San Diego:** First, 4.80; Mission Hills, 4. **Santa Barbara:** 5. Total $110.67.

OREGON—$24.25.

Cedar Mills: Ch., 6. **Forest Grove:** Ch., 15. **Hubbard:** Ch., 2.60. **Lexington:** Ch., 65c.

WASHINGTON—$23.15.

Through Pacific German Conference, 5.

Woman's Home Missionary Union of Washington, Mrs. J. H. Matthews, Treas. **Bellingham:** 5. **Seattle:** Bayview, 2.15; Green Lake, 5; Sylvan, 1; University, 5. Total, $18.15.

IDAHO—$16.26.

Arbon: Highland Ch., 1.80. **New Plymouth:** Valley View, Ch., 2. **Rockland:** Ch., 3.46. **Pocatello:** Ch., 9.

ARIZONA—$8.00.

Tombstone: First Ch., 8.

THE SOUTH, &c.

WEST VIRGINIA—$2.60.

Ceredo: Ch., 2.60.

NORTH CAROLINA—$14.45.

Asheboro: Ch., 7.45. **High Point:** Ch., 5. **Shinnsville:** S. S., 2.

TENNESSEE—$24.08.

Chattanooga: Pilgrim Ch., 15.50. **East Lake:** Ch., 2.08; Union Ch., 6.50.

GEORGIA—$11.86.

Andersonville: First Ch., 85c. **Atlanta:** Central Ch., 7.39. **Augusta:** First Ch., 1.02. **Macon:** First Ch., 2.60.

ALABAMA—$41.00.

Talladega: Miss C., for Kings Mountain, N. C., 35. **Thorsby:** United Prot. Ch., 6.

MISSISSIPPI—$8.65.

Moss Point: Mrs. V. B. C., for Straight College, 1. **Tougaloo:** Tougaloo Students, 7.65.

LOUISIANA—$12.00.

Hammond: J. Q. A., 1; Mrs. T. B. A., 2, for Straight College. **New Orleans:** "A Friend," for Straight College, 1. **Woodbury:** Lake Charles Ch., 8.

FLORIDA—$67.85.

Daytona: First Ch., 33.35; E. M. C., for Straight College, 1. **Interlaken:** Ch., for West Tampa, 1.50. **New Smyrna:** Ch., 6, for West Tampa, Fla. **St. Petersburg:** Ch., 12, for West Tampa.

Woman's Home Missionary Union of Florida, Mrs. Cahrles E. Enlow, Treas. **Interlachen:** C. E. Soc., 2.50. **Lake Helen** Aux., 10. **Pomona:** C. E. Soc., 1.50. Total $14.

PORTO RICO—$5.50.

Porto Rico: Local Churches, 2.50; A. G. A., 3.

Summary of Receipts for July, 1918.

Donations	$ 13,387.76
Legacies	5,065.28
Total	$18,453.04

Summary of Receipts Ten Months.

From Oct. 1, 1917, to July 31, 1918.

Donations	$178,583.96
Legacies	44,850.09
Total	$223,434.05

Congregational Education Society

S. F. Wilkins, Assistant Treasurer - 14 Beacon Street, Boston, Mass.

Receipts, May, 1918

(Continued from July number)

OHIO—$475.30.

Amherst: 2nd, 2.40. **Ashtabula:** 1st, 3.50. **Brookfield:** Ch., 17c; S. S., 47c. **Cincinnati:** Lawrence St., 2.40; Walnut Hills, 12. **Cleveland:** Friend, 50; Collinwood, 4.25; East View S. S., 1; Grace, 95c; Park, 5; Trinity, 3.65. **Columbus:** Mayflower S. S., 4.79. **Cuyahoga Falls:** 2.25. **East Cleveland:** East, 2.75. **Elyria:** 1st, 39.89. **Geneva:** 3.85. **Huntsburg:** 10. **Lima:** 2.25. **Loda:** 1.75. **Madison:** 2.85. **Marietta:** Friend, 50. **Mt. Vernon:** 7.50. **Oberlin:** 1st, 20.95; 2nd, 21.96. **Painesville:** 5.25. **Ridgeville Corners:** 25c. **Toledo:** Wash. St., 5.83. **Twinsburg:** S. S., 1.05; Ch., 6.

Woman's Home Missionary Union. Amherst: 2nd, 2.20. **Ashtabula:** W. G., 4.73. **Atwater:** M. S., 1.54. **Belpre:** W. S., 1.32. **Berlin Heights:** M. S., 72c. **Brownhelm:** S. S., 5.15. **Burton:** W. S., 55c. **Chagrin Falls:** W. S., 48c; C. E., 22c; S. S., 5.68. **Cincinnati:** Ply. P. L. G., 1.65. **Claridon:** W.

S., 1.32. **Cleveland:** Euclid, W. A., 13.75; Y. L., 2.75; 1st W. A., 3.52; Glenville M. S., 55c; W. S., 58c; No. C. E., 55c; Pilg. P. W., 8.25. **Columbus:** Eastwood, 6; 1st, W. G., 22; Plym. L. S., 1.98; Co. Ch., 62c. **Conneault:** W. S., 72c. **Cuyhoga Falls:** L. S., 1.79. **East Cleveland:** Calvary, Sr., 55c; C. E., 14c; S. S., 17c; M. B., 6c; East, W. A., 2.37; S. S., 55c. **Fairport:** Ch., 55c. **Florence:** M. S., 55c. **Fredericksburg:** W. S., 1.32. **Huntsburg:** L. S., 2.75; S. S., 22c. **Jefferson:** W. S., 1.25. **Kent:** M. S., 1.87. **Lakewood:** L. G., 1.10. **Lorain:** 1st W. A., 55c; S. S., 2.75; 2nd L. A., 62c; S. S., 11c. **Madison:** W. S., 3.03; S. S., 55c; Y. L., 28c. **Mallett Creek:** L. S., 66c. **Marietta:** Oak Gr. M. S., 3.30. **Medina:** M. S., 8. **Newark:** Plym. W. A., 82c; S. S., 44c. **New London:** W. A., 55c. **N. Fairfield:** M. S., 1.10; S. S., 66c. **N. Olymstead:** L. A., 63c **Norwalk:** L. U., 55c. **Painesville:** 1st, W. A., 3.40. **Ravenna:** W. S., 1.65. **Rock Creek:** S. S., 1. **Sandusky:** W. L., 2.08. **Springfield:** 1st, W. S., 3.96. **Sullivan:** C. E., 99c. **Sylvania:** S. S., 34c; L. S., 1.10. **Toledo:** 1st S. S., 40; Wash. W. A., 13. **Vermilion:** L. S., 32c. **W. Williamsfield:** M. S., 99c. **Wellington:** W. A., 1.65. **Youngstown:** Elm St. M. S., 99c; Plym. S. S., 2.20.

OKLAHOMA—$9.00.

Drummond: 1. **Okla. City:** Pilg., 5. **Waynoka:** 2. **Weatherford:** 1.

OREGON—$21.89.

Forest Grove: 7. **Portland:** Highland, 2.97; Sunnyside, 10; Univ. Pk., 1.02. **Smyrna:** 90c.

RHODE ISLAND—$12.83.

Central Falls: 12.83.

SOUTH DAKOTA—$96.11.

Canova: S. S., 3.58. **Centerville:** S. S., 2.60; Ch., 78c. **Custer:** 84c. **Deadwood:** 75c. **Elk Point:** S. S., 60c. **Geddes:** S. S., 2.20. **Huron:** 4.90. **Lake Preston:** 2.80. **Mobridge:** 1.40. **Myron:** S. S., 3. **Rapid City:** Ch., 1.77; S. S., 3. **Redfield:** 2.31. **Spearfish:** 4.85. **Yankton:** 7.

Woman's Home Missionary Union: Aberdeen: 2.02. **Academy:** Aux., 1.62. **Alcester:** 1.03. **Armour:** 1.20. **Athol:** 66c. **Belle Fourche:** 1.16. **Canova:** 1.44. **Centerville:** 64c. **DeSmet:** L. A., 80c. **Deadwood:** 85c. **Erwin:** 1. **Elk Point:** C. E., 34c; L. U., 3.20. **Gothland:** 40c. **Huron:** 2.80. **Hudson:** 2. **Loomis:** 40c. **Lake Preston:** 80c. **Mitchell:** 2.88. **Millbank:** 1.68. **Myron:** 40c. **Oldham:** 99c **Pierre:** 2. **Ree Heights:** 1.50. **Rapid City:** 1.20. **Sioux Falls:** 1.28. **Valley Springs:** 1.04. **Watertown:** 3.06. **Wessington Spgs.:** Dorcas Scy., 3. **Winfred:** 2.40. **Yankton:** Thank Off'g., 9.97.

TEXAS—$31.93.

Dallas: Central, 31.93.

UTAH—$1.22.

Vernal: Kingsbury S. S., 1.22.

VERMONT—$418.78.

Bennington: 2nd, 8.40. **Enosburg:** 1st, 10. **Guilford:** 2. **Johnson:** 7. **Woodstock:** S. S., 7.20. **Worcester:** Friend, 1.50.

Vermont W. H. M. U., 382.68.

WASHINGTON—$63.15.

Anacortes: 1.75. **Everett:** 2.40. **Moxie City:** 4.50. **Pullman:** 1.50. **Seattle:** Pilg, 50. **Spokane:** Westminster, 3.

WISCONSIN—$5.94.

Brodhead: 5.94.

Total, $5,826.19.

Omissions from List of May Receipts

Woman's Home Missionary Union.

VERMONT—$382.68.

Barre: 9.35. **Barton:** 5. **Bellows Falls:** 21.79. **Bennington:** (2nd Ch.), 5. **Brandon:** 5. **Brattleboro:** (Children's Fair), 15; **Brattleboro:** 10. **Brookfield:** 3.10. **Brownington:** 5. **Burlington:** (1st Ch.), 35. **Cabot:** 2. **Chelsea:** 3. **Coventry:** 1.50. **Dorset:** 2.05. **Dorset:** 1.40. **E. Corinth:** 5. **Enosburg:** 5. **Granby:** 4.14. **Jeffersonville:** 5. **Middlebury:** 5. **Montpelier:** 5. **Newbury:** 4.45. **Newport:** 12.83. **North Bennington:** 5. **Northfield:** 1.75. **Norwich:** 5. **Orleans:** 4. **Peacham:** 10. **Pittsford:** 10.19. **Randolph:** (Bethany Ch.), 5. **Royalton:** 1.13. **Rutland:** 35. **Springfield:** 10. **St. Albans:** 10. **St. Johnsbury:** (No. Ch.), 18.50; (So. Ch.), 25, Mrs. R. P. F. (So. Ch.), W. A., 16. **Strafford:** 3. **Sudbury:** 3. **Swanton:** 5. **Underhill:** 4. **Vergennes:** 13. **Waitsfield:** 3. **Waterbury:** 5. **Wells River:** 2.50. **Whiting:** 2. **Windsor:** 10. **Woodstock:** 5.

Receipts, June, 1918

CALIFORNIA (Northern)—$10.00.

Legacy: 975.00.
Livermore: 10.

Legacy

San Francisco: Estate Mrs. Susan T. Fisher, 975.

COLORADO—$14.00.

Pueblo: 1st S. S., 10; Pilgrim, 4.

CONNECTICUT—$323.27.

Legacy: Estate Mrs. J. N. Harris, $17,900.

Bridgeport: (Black Rock), 23.48. **Bristol:** 50. **Ellsworth:** 4.50. **Falls Village:** 4. **Goshen:** Lebanon Ch., 2. **Greenwich:** 2nd Ch., 14.30. **Groton:** 1.65. **Hartford:** Centre S. S., 36.81. **Hartford:** Centre S. S., 36.81; 2nd, 29.75. **Huntington:** 3.85. **Mystic:** 12.55. **New Haven:** Ch. of Redeemer S. S., 5. **Nothfield:** Ch., 9.02; S. S., 1.15. **Putnam:** 2nd, 17.93. **Somers:** 11.78. **Talcottville:** 81. **Unionville:** First, 11. **Warren:** 3.50.

ILLINOIS—$716.36.

Aurora: 1st, 15; N. E. S. S., 17.46. **Batavia:** S. S., 4. **Buda:** 12.25. **Crete:** 2.10. **Chicago:** Millard Ave. S. S., 8; New 1st, 9.58; N. Englewood, 9.05; Pilgrim, 3.62; Rogers Park, 25. **Geneseo:** 2.51. **Harvey:** 2.34. **Jacksonville:** 12.75. **La Grange:** 1st Ch., 35. **Lockport:** Ch., 1.54; S. S., 2.73. **Paxton:** 3.12. **Peoria:** 1st, 7.50. **Roscoe:** 1.40. **Western Springs:** 10.

Woman's Home Missionary Union. Atkinson: W. S., 1. **Beardstown:** S. S., 6. **Big Rock:** W. S., 5. **Bowen:** W. S., 1. **Brimfield:** W. S., 1. **Buda:** W. S., 1.94. **Bunker Hill:** S. S., 2.59. **Canton:** W. S., 50c. **Chicago:** 4th W. S., 2; Community W. S., 5; New 1st W. S., 12.50; Pilgrim W. S., 5; Ravenswood, W. S., 15.75; Rogers Pk., 10; Rogers Pk. C. E., 50c; Tabernacle W. S., 5; Warren Ave., 5; Mission Study Class; Wash. Pk. W. S., 50c; Wash. Pk. S. S., 1; Waveland Ave. W. S., 10.55; Waveland Ave. S. S., 6; W. Pullman W. S., 50c. **DeKalb:** W. S., 1.50. **Des Plaines:** W. S., 1.10. **Dover:** W. S., 1; C. E., 1. **E. Moline:** Plym. W. S., 1. **Elgin:** W. S., 2.50. **Evanston:** 1st W. S., 5. **Fall Creek:** W. S., 50c. **Forrest:** S. S., 2.50. **Galesburg:** Central W. S., 50. **Galva:** W. S., 6.50. **Geneseo:** W. S., 2. **Glen Ellyn:** W. S., 1. **Granville:** W. S., 2. **Hinsdale:** Union W. S., 25. **LaMoille:** W. S., 75c. **Loda:** W. S., 1. **Marsailes** 4.50. **Mattoon:** 1st W. S., 75c. **Melvin:** S. S., 4.50. **Mendon:** W.S., 35.10; S.S., 8.45. **Napierville:** 16 74; 1st W. S., 50c. **Oak Park:** 1st W. S., 7.50; 3d W. S., 20. **Odell:** W. S., 4. **Ottawa:** W. S., 1.25. **Paxton:** W. S., 1. **Payson:** W. S., 25; S. S., 1. **Pecatonica:** Jr. C. E., 5; W. S., 5; Jr. C. E., 5. **Peru:** W. S., 1. **Plainfield:** S. S., 2.60

Princeton: W. S., 1. **Quincy:** W. S., 1. **Rock Falls:** W. S., 1; S. S., 2.50. **Roscoe:** W. S., 93c. **Rosemond:** W. S., 1.40. **Seward:** W. S., 5. **Shabbona:** W. S., 25. **Somonauk:** W. S., 50c. **Sterling:** W. S., 2. **Thawville:** W. S., 3. **Toulon:** W. S., 50c. **Tonica:** W. S., 1. **Waverly:** W. S., 50c. **Western Springs:** S. S., 5; W. S., 19.25. **Wheaton:** S. S., 22.68. **Wilmette:** W. S., 85.08. **Wyoming:** W. S., 50c. **Yorkville:** W. S., 2.

IOWA—$247.14.

Cedar Falls: 13.70. **Cedar Rapids:** Bethany S. S., 8.40. **Charles City:** 11.25. **Chester:** 8.92. **Decorah:** S. S., 2.04. **Dickens:** S. S., 3.20. **Fort Dodge:** 12. **Orchard:** 1. **Oskaloosa:** Ch., 1; S. S., 4.76. **Perry:** S. S., 1.66. **Postville:** 13.38. **Preston:** S. S., 2.44. **Shell Rock:** 5. **Spencer:** S. S., 60c. **Stuart:** 12.86. **Vining:** S. S., 1.76. **Webster:** S. S., 1. **Whiting:** S. S., 5.

Woman's Home Missionary Union. Ankeny: 2.75. **Ames:** 8.18. **Atlantic:** S. S., 2.50. **Buffalo Center:** 80c. **Cedar Falls:** 53.88. **Central City:** 2.50. **Clay:** 76c. **Clinton:** 83c. **Council Bluffs:** 1st, 6.44. **Denmark:** 3.94. **Des Moines:** Plym., 15.33. **Dubuque:** 1st, 4.45. **Eddyville:** 1. **Eldon:** 50c. **Garner:** 2.68. **Grinnell:** 1.10. **Iowa City:** 2.08. **Manchester:** 83c. **Mason City:** 4.58. **Muscatine:** 1st, 2.08. **Onawa:** 4.48. **Perry:** 3.40. **Postville:** 1. **Reinbeck:** 3.10. **Shenandoah:** 3.33. **Spencer:** 3.40. **Whiting:** 1.25.

KANSAS—$15.00.

Lawrence: Ch. Plym., 10.60; S. S., 95c; Y. P. S., 95c. **Newton:** 1st, 2.50.

LOUISIANA—$2.00.

New Orleans: Beecher Mem. S. S., 2.

MAINE—$17.56.

Brownville: 2. **Waterville:** 1st S. S., 10. **York Village:** 1st, 5.56.

MASSACHUSETTS—$902.69.

Abington: 1st, 7.05. **Agawan:** Feeding Hills, 5. **Attleboro Falls:** Central, 13.53. **Boston:** Central, 80; Park St., 96.05; Roxbury, Im. Walnut Av., 60.87; Roxbury, Im. Walnut S. S., 16.70. **Braintree:** South, 7. **Brookline:** Leyden S. S., 15. **Cambridge:** North Ch., 33.90; Prospect St. S. S., 10; 1st Ch. Shepard S. S., 20. **Dudley:** S. S., 2. **East Bridgewater:** Union, 8. **Erving:** 3. **Fitchburg:** Rollstone, 19.17. **Greenfield:** 1st Ch., 3. **Hinsdale:** 1st, 11.43. **Leominster:** Mass. Pilg. Ch., 8.26. **Lunenburg:** Mass. Y. P. S., 5. **Malden:** Linden Ch., 2.72. **Melrose Hills:** 25. **Newbury:** 1st S. S., 3.82; Byfield Ch., 1.31; Belleville Ch., 3.59. **Newton:** Eliot, 56. **North Adams:** 42. **Northampton:** 1st, 24.08. **Norwood:** 1st, 11. **Pittsfield:** 1st, 129.09. **Reading:** Friend, 1. **Salem:** Tabernacle Ch., 60.50. **South Hadley:** 23. **Taunton:** Trin. Cong., 14.62. **Wakefield:** 1st, 61.90. **Wayland:** Trin., 3.35. **Webster:** 1st, 9.50. **Westminster:** 1st, 3.21. **West Stockbridge:** Village, 2.04.

MICHIGAN—$109.78.

Cadillac: 1st S. S., 22. **New Baltimore:** 1.80.

Woman's Home Missionary Union. Allegan: 1.68. **Calumet:** 2. **Delhi:** 1. **Greenville:** 2. **Ludington:** 1.50. **Muskegan:** 25. **Olivet:** 2. **Potter Interest:** 50. **Webster:** 80c.

MINNESOTA—$166.44.

Aldrich: 6c. **Argyle:** 92c. **Bagley:** S. S., 2. **Big Lake:** 82c. **Border:** 26c. **Dugdale:** 14c. **Dutchie:** 12c. **Elk River:** 61c. **Glencoe:** 50c. **Graceton:** 6c. **Lake City:** 1st, 18c. **Marietta:** 6c. **Minneapolis:** 1st, 3; Bethany, 10c; Como Av., 1.30; 5th Av., 4; Linden Hills, 70c; Lowry Hill, 18c; Lyndale, 1.15; Park Av., 1.74; Pilg., 84c; Plym., 16.57; Vine S. S., 3.50; Vine Ch., 70c. **Moorhead:** Minn., 1.20. **Morris:** 82c. **New York Mills:** 20c. **Plainview:** 30c. **Silver Lake:** 1.43. **Spring Valley:** 1.46. **St. Paul:** Olivet, 2; St. Anthony Pk., 4. **Ulen:** 22c. **Wadena:** 1.05. **Worthington:** 4.46.

Woman's Home Missionary Union. Akeley: 26c. **Alexandria:** 3.82. **Austin:** 2.37. **Biwabik:** 68c. **Brainerd:** 1st, 3.20. **Burtrum:** 20c. **Culdrum:** 33c. **Dexter:** 85c. **Dodge Center:** 85c. **Duluth:** Pilg., 9.69. **Faribault:** 6.28. **Fairmount:** Aux., 3.61. **Glenwood:** 23c. **Glyndon:** 44c. **Graceville:** 28c. **Grand Meadow:** 34c. **Granite Falls:** 1.15. **International Falls:** 1.09. **Lake City:** 1st, 31c. **Little Falls:** 1st, 2.55. **Madison:** W. S., 85c. **Mapleton:** 50c. **Marietta:** 26c. **Medford:** 26c. **Minneapolis:** Forest Hts., 4.48; Linden Hills W. S., 1.42; Lowry Hill, 1.05; St. Louis Pk. Union, 15c; Lyndale W. S., 5.95; Lynnhurst, 89c; Open Door, 1.28; Park Ave., 2; Pilg., 1.56; Plym., 21.32. **Nassau:** 56c. **New Ulm:** 4.01. **Northfield:** 2.38. **Owatonna:** 5.70. **Pelican Rapids:** 64c. **Robbinsdale:** W. S., 2.21. **Sandstone:** W. S., 42c. **Sleepy Eye:** 58c. **South Park:** 51c. **Spring Valley:** W. S., 1.70. **St. Paul:** Cyril, 20c; Olivet, 5.10; Pacific, W. S., 85c; St. Anthony Pk., S. S., 2.61. **Swanville:** 20c. **Tintah:** 20c. **Zumbrota:** Ch., 2.04; S. S., 38c.

MONTANA—$6.96.

Baker: Union S. S., 6.32. **Big Horn:** 64c.

NEBRASKA—$33.68.

Albion: 13.68. | **Omaha:** 5. **Friend:** 15.

NEW HAMPSHIRE—$9.30.

Dalton: 1.50. **Epsom:** (Short Falls) Union, 1. **Haverhill:** 1st, 3.80. **Ossipee:** Center, 3.

NEW JERSEY—$20.31.

Grantwood: S. S., 11.41. **River Edge:** 1st, 8.40. **Unionville:** 50c.

NEW YORK—$52.39.

Aquebogue: 1.39. **Farmington Valley Assoc.:** 5. **New York:** (Bronx) Forest Av. S. S., 10; Friend, 25. **Prospect:** 1. **Utica:** Plym. Bible Sch., 10.

NORTH DAKOTA—$15.00.

Mayville: Ch., 8.48; S. S., 6.52.

OHIO—$185.66.

Akron: West, 10.50. **Bellevue:** 5. **Berea:** 4.90. **Canton:** 6. **Cleveland:** Grace, 1.15. **Columbus:** South, 1.65. **Mansfield:** 1st Ch., 20.27. **Toledo:** Plym., 4.15. **West Milgrove:** 1.05.

Woman's Home Missionary Union. Akron: 1st W. S., 11; West W. S., 2.53. **Andover:** W. S., 77c. **Ashtabula:** 2nd M. S., 2.97. **Chardon:** W. A., 40c. **Cleveland:** Bethany W. A., 1.10; Kings Un. W. A., 87c; Pilg. P. W., 16.50; Plym. W. S., 55c. **Columbus:** No. W. S., 8.07. **Elyria:** 1st S. S., 8.38; 1st W. A., 25. **Geneva:** W. G., 1.31. S. S., 43c. **Gomer:** L. L. L., 1.65. **Hartford:** L. S., 1.54. **Kent:** M. S., 83c. **Lodi:** W. S., 2.10. **Mt. Vernon:** M. S., 4.18. **New London:** W. A., 40c. **Newport:** Ky. L. A., 1.10. **Oberlin:** 2nd W. S., 5.50. **Springfield:** Jr. C. E., 1. **Toledo:** 2nd Jr. M. C., 1.10; Park W. A., 44c; Wash. S. S., 20. **Youngstown:** Plym. C. M. S., 1.27.

OKLAHOMA—$4.44.

Woman's Home Missionary Union. Alpha: 20c. **Drummond:** 25c. **Hennessey:** Ch., 10c; S. S., 10c. **Okarche:** 1. **Oklahoma City:** Pilg., 1.75. **Weatherford:** 29c. **Waynoka:** 75c.

OREGON—$6.86.

Clackamas: 75c. **Freewater:** S. S. of Federated Ch., 1.80. **Hubbard:** 1.20. **Jennings Lodge:** 2.81. **Lexington:** 30c.

PENNSYLVANIA—$6.50.

Clifford: Bethel Tabernacle, 1.50. **Philadelphia:** Park, 5.

SOUTH DAKOTA—$9.33.

Bates: S. S., 57c. **Clark:** 1.96. **Cottonwood:** 33c. **Deadwood:** S. S., 1.50. **Geddes:** S. S., 3.50. **Hetland:** L. A., 88c. **Highland:** S. S., 59c.

TENNESSEE—$2.86.

East Lake: Union, 2.86.

TEXAS—$5.90.

Amarillo: 1.90. **Friona:** 4.

VERMONT—$4.62.

Cambridge: 1. **Dorset:** East, 3.25. **Ripton:** 37c.

WASHINGTON—$26.71.

Woman's Home Missionary Union: **American Lake:** S. S., 3. **Colfax:** 2. **Seattle:** Bay View S. S., 2.71; Green Lake S. S., 5; Keystone, 30c; Ply., 4.50; Prospect S. S., 4.20; West, 2.50. **Tacoma:** 1st, 2.50.

Totals

May receipts	$ 382.68
Contributions	2,914.76
	$ 3,297.44
Legacies	18,875.00
Grand Total	$22,172.44

The Congregational Board of Ministerial Relief

B. H. Fancher, Treasurer

Receipts for April, May and June, 1918

ALABAMA—$3.52.

Ironaton: S. S., 1.52. **Thorsby:** Union, 2.

ARIZONA—$2.81.

Tempe: 1.31. **Tucson:** First, 1.50.

COLORADO—$12.

Denver: North, 3; Ohio Ave., 8. **Nucla:** S. S., 1.

CONNECTICUT—$485.16.

Andover: 16.40. **Bridgeport:** United, 105. **Bristol:** 6. **Chaplin:** 2.96. **Chester:** 5. **Fairfield:** 5. **Greenwich:** Second, 38. **Guilford:** First, 3.70. **Hartford:** First, 70. **Immanuel:** 25. **Middletown:** North, 9. **Milford:** First, 5. **Mystic:** 10.45. **New Hartford:** 1. **New Haven:** Church of the Redeemer, 5; First, 39.48; Westville, 3.30. **New London:** Second, 29.70. **North Woodstock:** 1.44. **Norwich:** Second, 1.74; Taftville, 1.25. **Plantsville:** 2.53. **Roxbury:** 2. **Simsbury:** 5. **Southington:** First, 4.57. **Stamford:** First, 16.02. **Thompson:** 10.75. **Trumbull:** 3.83. **Unionville:** First, 6.79. **Warren:** 1.50. **Waterbury:** First, 10; Second, 20.50. **West Hartford:** First, 7.25. **Wethersfield:** 5. **Willimantic:** 5.

DISTRICT OF COLUMBIA—$15.89.

Washington: First, 14; Ingram Memorial, 1.89.

FLORIDA—$26.50.

Avon Park: Union Evangelical, 10.75. **Daytona:** First, 12.46. **Mt. Dora:** 1.25. **Pomona:** 2.04.

GEORGIA—$8.44.

Powersville: Allen's Chapel, 4.35. **Savannah:** First, 4.09.

IDAHO—$7.

Arban: Highland, 1. **Mountain Home:** 1. **New Plymouth:** 1. **Pocatello:** 4.

ILLINOIS—$82.93.

Chicago: Millard Ave., 8; University, 3.64. **East St. Louis:** Plymouth, 1.40. **Evanston:** First, 6.67. **Galesburg:** Central, 15. **McLean:** 2. **Lombard:** 5.40. **Malta:** 2.20. **Millburn:** 4.36. **Mound City:** 5.52. **Oak Park:** First, 4. **Payson:** 12.36. **Roscoe:** 2.40. **Tiskilwa:** 2.93. **Wyanet:** 7.

INDIANA—$15.36.

Angola: First, 26c. **Dunkirk:** Plymouth, 90c. **Ft. Wayne:** Plymouth, 8.25. **Franklin:** Community, 1.88. **Gary:** 2.40. **Indianapolis:** Brightwood, 24c; First, 1.43.

KANSAS—$114.30.

Arkansas City: Pilgrim, 5. **Carbondale:** 4. **Centralia:** 3. **Cora:** 8. **Douglas:** 5. **Dover:** 2. **Herdon:** 3. **Independence:** 4. **Lawrence:** Plymouth, 12.50. **Manhattan:** First, 5. **Maplehill:** 1. **Muscotah:** 6. **Overbrook:** 3.08. **Paola:** Plymouth, 10. **Sabetha:** First, 10.60. **Severy:** First, 2.49. **Topeka:** Central, 12.38. **Western Park:** 1. **Wichita:** College Hill, 1.25; Fairmount, 15.

KENTUCKY—40c.

Newport: 40c.

LOUISIANA—$11.

Gueydan: Hubbard, 3. **Lake Charles:** Woodbury, 5. **New Orleans:** University, 2.50. **Schriever:** St. Mark, 50c.

MAINE—$4.40.

Eastport: 2.30. **Searsport:** Second, 2.10.

MASSACHUSETTS—$1,559.89.

Andover: Union, 3. **Ashland:** First, 2.36. **Barnstable:** 55c. **Berkeley:** 8. **Blackstone:** 7.36. **Boston:** Park St., 178.41; Romsey, 1.41; Second, 20.30. **Boxford:** First, 2.50. **Boylston Center:** 5. **Brookline:** Harvard, 8.78; Leyden, 10. **Cambridge:** First, 5; North, 16.95. **Chicopee Falls:** Second, 2.32. **Cohasset:** Second, 5. **Dudley:** First, 3.05. **Everett:** First, 5.28. **Fall River:** Central, 15.75. **Franklin:** First, 2.50. **Grafton:** Evangelical, 13. **Hadley:** First, 1. **Hatfield:** 15.07. **Haverhill:** Centre, 7.60; Riverside Mem'l., 2. **Holbrook:** Winthrop, 82.89. **Holden:** 1.60. **Holliston:** First, 5. **Holyoke:** Second, 25. **Hopkinton:** First, 42.24. **Huntington:** First, 26. **Indian Orchard:** Evangelical, 1.12. **Lawrence:** South, 5.35. **Leominster:** Pilgrim, 3.03. **Leverett:** First, 2. **Medford:** Mystic, 2.79. **Methuen:** First, 2.50. **Milford:** 63.50. **Millis:** Church of Christ, 2. **Natick:** First, 7.40. **New Bedford:** North, 6.78. **Newbury:** First, 4.76. **Newburyport:** Belleville, 5.77; Central, 4.50. **Newton:** Eliot, 50; First, 65.82. **Newton Highland:** 123.16. **Northampton:** First Church of Christ, 24.08; Edwards, 6.80; Florence, 2. **Northboro:** 3. **Northbridge:** Rockdale, 8.80. **Norwood:** First, 10. **Palmer:** Union Evangelical, 4. **Paxton:** 3. **Peabody:** West, 3. **Plympton:** 50c. **Quincy:** Bethany, 3.54. **Rockland:** 1.36. **Sheffield:** 1.18. **Southbridge:** Union, 2.55. **Springfield:** First Church of Christ, 43.83; South, 365.24. **Webster:** First, 2.50. **West Brookfield:** 1.50. **Westminster:** First, 5.92. **West Springfield:** First, 25. **West Stockbridge:** Village, 1.02. **Weymouth:** Union, 5.62. **Winchester:** First, 15.38. **Woburn:** First, 19.50. **Worcester:** Bethany, 25.46; Central, 68.71; Hope, 3.50; Lake View, 1.98; Piedmont, 16; Union, 9.52.

MICHIGAN—$6.

Manistee: 6.

MINNESOTA—$31.50.

Minneapolis: Edina, 2.50; Fifth Avenue, 2; Plymouth, 24.48. **New Richland:** 1.52.

MISSOURI—$170.89.

Aurora: 5. **Eden:** 1. **Joplin:** First, 2.68. **Kansas City:** First, 53.73; Ivanhoe Park, 1.40; Metropolitan Tabernacle, 40c; Westminster, 14. **Lebanon:** First, 2.50. **Maplewood:** 1.53. **Old Orchard:** 60c. **Pierce City:** 1.28. **St. Joseph:** First, 5.88; Plymouth, 29c. **St. Louis:** Compton Hill, 66c; First, 10.27; Fountain Park, 1; Hyde Park, 94c; Pilgrim, 31.13. **Webster Grove:** 36.60.

MONTANA—$23.08.

Anita: 17c. **Baker:** 6.64. **Big Horn:** 12c. **Big Timber:** 1.60. **Billing:** Community, 63c; First, 80c. **Custer:** 20c. **Hedges:** 68c.

Great Falls: First, 8. **Pompey's Pillar:** 12c. **Red Lodge:** 2. **Sidney:** Peoples, 1.58. **Waco:** 4c. **Westmore:** 50c.

NEBRASKA—$161.08.

Avoca: 2. **Blair:** 2.75. **Bloomfield:** 4.30. **Cambridge:** 15.20. **Chadron:** 2. **Clay Center:** 6.34. **Daily Branch:** 9.10. **Fairmont:** First, 11.50. **Farnam:** First, 1.99. **Franklin:** 6.34. **Geneva:** 2. **Germantown:** Union, 2. **Grafton:** 8.06. **Grand Island:** First, 4.35; German Pilgrim, 6.25. **Havelock:** 1. **Howells:** 1.60. **Liberty:** First, 4. **Lincoln:** First, 29.70; Plymouth, 20. **Newcastle:** 2. **Norfolk:** Omaha Ave., 6.60. **Park:** Elgin, 2. **Weeping Water:** 10.

NEW HAMPSHIRE—$41.90.

Amherst: 1.35. **Claremont:** 2.50. **Colebrook:** 5. **Epsom:** Union, 1. **Hanover:** Church of Christ, Dartmouth College, 9. **Hill:** 2. **Keene:** Court St., 3.22. **Littleton:** 5.20. **Madbury:** Union, 33c. **Rye:** 4.63. **Sanbornton:** 4.35. **Walpole:** 3.32.

NEW JERSEY—$180.16.

East Orange: First, 10. **Egg Harbor City:** Emmanuel, 2. **Glen Ridge:** 70. **Montclair:** Christian Union, 35. **Plainfield:** 62.31. **River Edge:** First, 85c.

NEW MEXICO—$7.

Albuquerque: First, 7.

NEW YORK—$540.62.

Aquebogue: 2.39. **Arcade:** 67c. **Baiting Hollow:** 5. **Binghamton:** East Side, 2; Plymouth, 4. **Buffalo:** First, 2.50. **Canandaigua:** 70. **Candor:** 1.50. **Churchville:** 75c. **Cortland:** First, 30. **Danby:** 1. **Dansboro:** 1. **Ellington:** 2. **Franklin:** 1.50. **Fulton:** 4. **Greene:** First, 15. **Hall:** 4. **Hamilton:** 60c. **Homer:** 10.44. **Honeoye:** 49c. **Jamesport:** 1. **Kiantone:** 39c. **Lake View:** 62c. **Lockport:** First, 12.50. **Morristown:** 1. **Mt. Vernon Heights:** 5. **Newburgh:** First, 3. **New Haven:** 2.50. **New York City:** Borough of the Bronx, Forest Ave., 75c; North, 10; Trinity, 1; Borough of Brooklyn, Clinton Ave., 5; Flatbush, 57.64; Lewis Ave., 10.50; Ocean Ave., 7; Church of Pilgrims, 27.25; Plymouth, 5.74; Borough of Manhattan, Broadway Tabernacle, 4; Manhattan, 54; Borough of Queens, Forest Hills, The Church in the Gardens, 26.33; Richmond Hill, 10; Rockaway Beach, 1; Woodhaven, First, 5. **Niagara Falls:** First, 6.50. **Norwood:** 2. **Nyack:** Central, 1. **Ogdensburg:** 1.75. **Ontario:** Immanuel, 2. **Owego:** Union, 80c. **Paris:** 2. **Patchogue:** First, 2.50. **Philadelphia:** 1. **Portland:** First, 2. **Poughkeepsie:** 7.50. **Prospect:** 1. **Randolph:** First, 2. **Rensselaer:** First, 1. **Riverhead:** First, 4.06. **Rochester:** South, 6. **Rodman:** 2. **Rushville:** 1.50. **Salamanca:** 1. **Savannah:** 1. **Sayville:** 5.75. **Sidney:** 10. **Spencerport:** First, 6. **Syracuse:** Danforth, 7.35. Pilgrim, 45. **Utica:** Bethesda Welsh, 2; Plymouth, 15. **Walton:** First, 11.60. **Watertown:** 5.05. **Westmoreland:** 1. **White Plains:** Westchester, 16.50. **Winthrop:** 7.25.

NORTH DAKOTA—$64.63.

Alamo: 1. **Argusville:** 1. **Barlow:** 2.68. **Berthold:** 1.45. **Bowman:** 1. **Carrington:** 2.37. **Cooperstown:** First, 2.13. **Fingal:** 2. **Forman:** 1. **Foxholm:** 1. **Garrison:** 2. **Grand Forks:** 3. **Max:** First, 1.30; Iota Flats, 1. **Maxbass:** 5.01. **Mayville:** 15. **Parshall:** 1. **Stady:** 1. **Valley City:** Getchell, 4.11. **Wahpeton:** First, 9. **Williston:** 6.58.

OHIO—$341.81.

Akron: First, 12; West, 4.88. **Alexis:** 1. **Alliance:** Welsh, 8c. **Amherst:** First, 32c; 2nd, 1.50. **Andover:** 28c. **Ashtabula:** First, 2.52; Second, 1.08. **Atwater:** 82c. **Aurora:** 40c. **Austinburg:** First, 3.80. **Belpre:** 48c. **Berea:** 3.68. **Berlin Heights:** 52c. **Brookfield:** 18c. **Brownhelm:** 24c. **Burton:** 40c. **Canton:** 1.32. **Chagrin Falls:** 75c. **Chardon:** 22c. **Chatham:** 40c. **Cincinnati:** Lawrence St., 2.67; Plymouth, 60c; Storrs, 32c; Walnut Hills, 4. **Claridon:** 88c. **Clarksfield:** 4c. **Cleveland:** Archwood Ave., 4.50; Bethlehem, 40c; Collinwood, 4.15; Denison Ave., 2.04; East View, 25c; Euclid Ave., 18; First, 6.72; Glenville, 20c; Grace, 1.38; Highland, 16c; Hough Ave., 2.48; Kinsman-Union, 1.20; North, 1; Park, 4.86; Pilgrim, 15.56; Plymouth, 20c; Trinity, 1.05. **Columbus:** First, 18; Mayflower, 3.26; North, 5.62; Plymouth, 6.67; South, 2.48; Washington Ave., 35c. **Conneaut:** 30.75. **Cuyhoga Falls:** 1.93. **Dover:** 78c. **E. Cleveland:** Calvary, 66c; East, 2.76. **Elyria:** First, 11.57. **Fairport Harbor:** First, 40c. **Florence:** 20c. **Fredericksburg:** 48c. **Geneva:** 3.46. **Gomer:** Welsh, 60c. **Hartford:** 96c. **Huntsburg:** 1.22. **Ironton:** First, 60c. **Isle of St. George:** 6c. **Jefferson:** 2.21. **Kent:** 1.70. **Lakewood:** 80c. **Lima:** First, 99c. **Lodi:** First, 2.24. **Lorain:** First, 2.40; Second, 27c. **Madison:** Central, 2.35. **Mansfield:** First, 12.50; Mayflower, 1.15. **Marietta:** First, 3.23. **Medina:** 10.99. **Mount Vernon:** First, 5.12. **Newark:** Plymouth, 1.18. **New London:** 54c. **Newton Falls:** 65c. **North Fairfield:** 3.96. **North Madison:** 16c. **North Olmsted:** 8.57. **North Ridgeville:** 21c. **Norwalk:** 31c. **Oberlin:** First, 16.98; Second, 9.32. **Painesville:** First, 4.24. **Parkman:** 53c. **Penfield:** 20c. **Pierpont:** 96c. **Point Place:** 28c. **Radnor:** 3.26. **Ravenna:** 60c. **Ridgeville Corners:** 5c. **Rock Creek:** 45c. **Sandusky:** First, 4.50. **Shaker Heights:** Plymouth, 2. **South Newbury:** 32c. **Springfield:** First, 4.96; Lagonda Ave., 14c. **Strongsville:** 90c. **Sullivan:** 76c. **Sylvania:** 52c. **Tallmadge:** 52c. **Toledo:** Park, 16c; Plymouth, 8c; Second, 40c; Washington St., 4.26. **Troy:** 16c. **Twinsburg:** 2.95. **Unionville:** 44c. **Vaughnsville:** 36c. **Vermilion:** 32c. **Wakeman:** 1. **Washington:** 16c. **Wayland:** 5c. **Wayne:** 19c. **Wellington:** 1.40. **West Andover:** 24c. **West Millgrove:** 45c. **West Williamsfield:** 72c. **Windham:** 24c. **York:** 4.40. **Youngstown:** Elm St. Welsh, 1.24; Plymouth, 2.28.

OKLAHOMA—5.07.

Alpha: 10c. **Drummond:** 25c. **Hennesey:** 10c. **Oklahoma City:** Pilgrim, 1.36. **Perkins:** 1. **Waynoka:** 2. **Weatherford:** 26c.

OREGON—$24.24.

Beaverton: 3.36. **Forest Grove:** 2.48. **Freewater:** Federated, 3.42. **Hubbard:** 40c. **Ingle Chapel:** 2. **Lexington:** 3.90. **Portland:** Highland, 1.04; Laurelwood, 2; Sunnyside, 5; University Park, 34c. **Smyrna:** 30c.

PENNSYLVANIA—$26.49.

Clifford: 1. **Kane:** 8. **Meadville:** Park Ave., 5. **Philadelphia:** Kensington, 5. **Pittston:** Welsh, 7.49.

RHODE ISLAND—$28.84.

Barrington: 5. **Central Falls:** 3.95. **Cranston:** **Edgewood:** 15. **E. Providence:** United, 3.94. **Providence:** Free Evangel, 95c.

SOUTH DAKOTA—$4.19.

Bonesteel: First, 1. **Deadwood:** 1.50. **Erwin:** 1.69.

TEXAS—$20.66.

Amarillo: 5.61. **Austin:** 1.45. **Dallas:** Central, 11.54. **Fort Worth:** First, 2.06.

UTAH—$21.34.

Salt Lake City: Phillips, 20. **Vernal:** 1.34.

(Continued in October number)